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THEOLOGICAL SEM

THE MISSIONARY SURVEY

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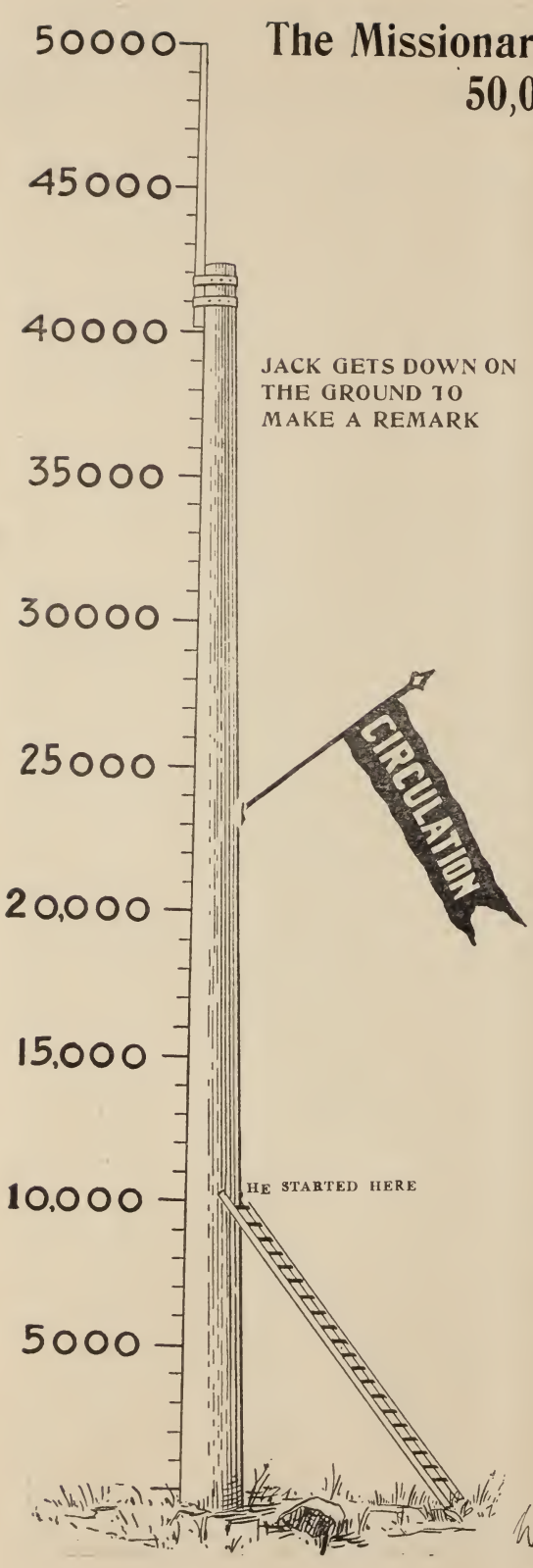
The Missionary Survey's Campaign for 50,000 Subscribers



MY DEAR friends I have just climbed down to say a few words. First, to subscribers who are letting their subscriptions expire without renewing: Now, of course we all know you intend to renew. But it is a small matter, and you put it off—thinking it, perhaps, unimportant. That is where you are mistaken, dear friend—it is tremendously important *to me.*

Look! I can't climb that pole if you don't RENEW! Perhaps you are at the seashore or in the mountains or on a visit, and are waiting to return home before sending in your renewal. Don't wait. Send it from wherever you are. By law we are obliged to discontinue your magazine if you do not renew. An expired subscription unrenewed makes void the gain of a new subscriber. See how it works? Keeps me from going up when I might. See?

Note the label on your magazine, and if it shows your subscription is exhausted, send in a renewal right away.

Now to Everybody!

Help me get to the top!

I am going there! I want you to share the enjoyment of putting me there. It will be a great day when this magazine goes into all the homes of our Church. It now goes into about one-third of them. So there is plenty of material for you to work on. Will you go to work? You are smiling! Oh yes, I am sure you will give me a boost. Send for circulars and sample copies to aid you in a campaign in your congregation.

The managing editor told me he had an excellent scheme for doing this successfully. Write to him, Box 883, Richmond, Va. *He* will help *you* help *me!*

Now, I'm going back up there and start climbing again—Countin' on you!

JACK.

THE MISSIONARY SURVEY

W. C. Smith, Managing Editor

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EDITORIAL

THE AMERICAN BIBLE SOCIETY

WE ARE indebted to the American Bible Society for the picture of a Buddhists Institutional Temple at Los Angeles, Cal., which adorns the front cover page of this issue.

Buddhism in America is a fact and not a theory. The votaries of this and a number of other indolatrous sects, are pouring in upon our shores in large numbers annually, setting up their temples and shrines and propagating the tenets of their beliefs. It would seem the irony of fate that while we are carrying, at large cost and sacrifice, the Gospel of Christ to heathen shores, heathen idolatry should secure a real foothold in our own land and conduct an aggressive campaign. This does not mean that Christian America should relax one whit its foreign policy, but that she should fight more determinedly the invasion at home.

The American Bible Society is doing a great work to meet this situation through its colporteurs all over our land, distributing Bibles. There is nothing which will more quickly dispel the darkness of ignorance and superstition than the Word of God; and the Society, proceeding upon that principle, has during its ninety-six year's existence, distributed more than 94,000,000 volumes of the Holy Scriptures throughout the world, translated in 540 languages and dialects. Last year they distributed 646,625 volumes of the Holy Scriptures in America alone, in eighty languages, 244,323 of which were in the Southern States. The Society employed last year 141 colporteurs in the South.

It is, therefore, not strange that our Assembly has for many years given the Bible Society a regular month in its schedule of benevolences. The month is September, and our churches will, doubtless, make liberal contributions this month to the cause.

In the Assembly's apportionment for this year, aggregating $909,000 to all benevolent causes, there is included $10,000 for the Bible Cause. Last year 1,093 of our 3,392 churches gave to this cause $8,483, while 2,299 churches gave nothing.

How does your church stand on this work?

COMING

A new cover design for the Missionary Survey is in the process of making. It may be ready for the October issue. The design will be plainer and simpler than the present one, but strikingly handsome. We believe our readers universally will be pleased with it.

DEPARTMENT OF WOMAN'S WORK

On August 10th, at Montreat, N. C., in accordance with instructions of the General Assembly, the Secretaries of the four Executive Committees met to organize a Department of Woman's Work.

Their action is embodied in the following signed report:

After conference with official representatives of the Synodical organizations of Alabama, Georgia, Kentucky, South Carolina, North Carolina, Mississippi, Missouri, Texas, and Virginia and workers from the other Synods, the Supervisory Committee took the following action:

(*a*) The official designation of the department of woman's work shall be The Woman's Auxiliary of the Presbyterian Church in the United States.

(*b*) The title of the salaried official shall be Superintendent, and her salary shall be $1,200 per year.

(*c*) There shall be an advisory committee of women known as the Woman's Council, to be constituted as follows:

One representative from each Synod who shall be the President of the Synodical Organization where such organizations exist. Where there is no Synodical Organization, the presidents of the Presbyterial organizations shall select the representative for the Synod.

(*d*) Temporary headquarters of the Woman's Auxiliary shall be in Kansas City, Mo., and Mrs. W. C. Winsborough of Missouri, is hereby elected superintendent for the Church year.

(*Note*: Mrs. Winsborough, by reason of her knowledge of the work to be done, was the unanimous choice of the Synodical representatives, and at a great personal sacrifice has consented to undertake the duties of Superintendent during the initial stages of the work.)

(*e*) Mrs. A. M. Howison, of Staunton, Va., is hereby elected Treasurer of the Woman's Auxiliary and is authorized to collect all outstanding subscriptions and all necessary funds for the current expenses of the work.

No funds for the benevolent causes of the Church shall be sent to the Treasurer of the Woman's Auxiliary. All such funds should be sent through the treasurer of the local church direct to the treasurer of the Executive Agency for whom the offering is intended.

The following resolutions were adopted by the Supervisory Committee:

1. The Women's Organizations of the Church are requested to make a study of the activities and needs of all the benevolent agencies of the Assembly and to make offerings for the support of each cause, the funds to be divided on the basis suggested by the Assembly, viz.: Foreign Missions, sixty per cent.; Assembly's Home Missions, twenty-one per cent; Christian Education and Ministerial Relief, fourteen per cent.; Sabbath School Extension and Publication, five per cent.

2. The members of the Women's organizations of the Church are urged to co-operate in the effort to enlist every member of every Church in the support of the benevolent work of the Assembly through the "Every Member Canvass," as recommended by the General Assembly, and their co-operation is asked in the effort to arouse a deeper interest in Evangelistic work throughout the Church.

E. W. SMITH,
S. L. MORRIS,
H. H. SWEETS,
R. E. MAGILL,
Assembly's Supervisory Committee.

A SALUTATION

We take pleasure in transmitting the following message from the Montreat meeting of the Woman's Council:

GREETING.

To the Women of the Presbyterian Church, U. S.:

The Woman's Council, in session at Montreat, August 14th, send to you Christian greeting and sisterly love.

We send to you most hearty congratulations upon the consummation of our hopes in the official organization of our woman's work. Let us show our appreciation of our Assembly's action by loyalty to its requests, increased gifts, and above all, by more earnest prayer that the Holy Spirit may use our new organization in advancing the Kingdom of God.

MRS. W. C. WINSBOROUGH,
Chairman.

THE MEN IN CONFERENCE IN MONTREAT

THE MILLION AND A HALF CAMPAIGN.

More than two months of careful thought and planning by the Assembly's Campaign Committee was focussed on the Conference at Montreat, August 12th-13th. Sixty of the ablest leaders of the Church were present, including pastors, home and foreign, secretaries of the Executive Committees, a number of influential laymen and other interested visitors. Rev. G. E. Raitt, Secretary of the Brotherhood of the United Presbyterian Church; Rev. R. M. Russell, President of Westminster College, New Wilmington, Pa.; and Rev. W. E. Lampe, Secretary of the Laymen's Missionary Movement of the Reformed Church in the United States, threw light on many points under discussion from the experience of similar campaigns in their own churches.

Mr. J. P. McCallie, Chairman and Secretary of the Campaign Committee, presided over the Conference. Brief, clearcut statements were made by the members of the Committee responsible for various phases of the Campaign outlining the work to be done. Full discussion of these plans for the campaign followed. Representatives of the Campaign Committee are to visit the Fall meetings of Presbyteries, and there arrange for a Campaign Conference to be held at a later date at the most central point in the Presbytery. These Conferences will aim to put clearly before the leaders of each Church in the Presbytery the aims and plans of the campaign. Two night sessions are to be given to inspirational addresses, and the day sessions to practical conference and discussion of plans.

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TAKING IN NEW GROUND

IT HAS been the practice of American farmers, especially in the South, for generations to "take in new ground," when their old lands began to show exhaustion, or there was need to enlarge operations. A bit of desirable land was chosen according to the need. Ditches were dug, trees and brush cut and burned, fences built. So the new ground was brought under cultivation. There seem to be three good reasons for our Church's taking in some new ground. In some sections our pastors and sessions seem to have concluded that there are few, if any, more people to be won to our faith and order. They seem to have exhausted the soil. In other places there has been such a sudden and large increase in population, that enlarged operations were evidently in order to save what had already been done. In some cases, alas! our people have not seized this new advantage promptly. Here and there we have discovered a new instrument for conquering the new ground, namely, the Sunday-school missionary, and excellent results have been gotten almost immediately.

Burnt Over Woods.

Unfortunately it is quite common to see, particularly in the early spring, vast stretches of forest through which the fire has run at will. Grass, dead leaves, bushes, young trees, and sometimes valuable timber have been utterly consumed. The forest looks black and forsaken. It is not a pleasant place to be in. But roots of trees and grass have not been killed, and all will be green again by and by. There are vast areas in some of our States which seem to have been burnt over by the people of the churches. Take all that portion of North Carolina, for example, that lies East of and contiguous to the Atlantic Coast Line running from Weldon to Wilmington. It was early settled in large part by Primitive Baptists, and for long years there have been considerable numbers of Free-Will Baptists there. The overwhelming majority of church members belong to the Missionary Baptist Church. The Primitive Baptists have never believed in Sunday-schools at all, and aggressively oppose. The Free Will Baptists, differing from them in some details of doctrine, agree with them in the main in opposing Sunday-schools, and in their opposition to their brethren of the Missionary Baptist churches. Until recent years the last-named brethren were not as active as they are now in building up Sunday-schools. These conditions have resulted in the neglect of large areas of country. A great many rural districts are most destitute of religious instruction. One of the most productive counties in the State is Johnston. Careful investigation has revealed miles of country without adequate religious instruction. Under the authority and direction of Fayetteville Presbytery, Mr. C. T. Beall, a layman, was appointed a Sunday-school missionary by the Assembly's Executive Committee of Publication to labor in that county. In less than two years he has started four Sunday-schools with an initial enrollment of 115 pupils. At one place, Moore's School House, a substantial building has been erected and regular services with preaching are held every Lord's Day. Here

is a sure foundation for a church. The other schools are evidently on a permanent basis. Mr. Beall is a pioneer. He visits in the homes of the people, and gets acquainted with the children, and is spreading the knowledge of our Church far and wide. He has just taken in a bit of new ground that is most promising.

Rev. J. K. Roberts, the efficient chairman of Sunday-school Work in Fayetteville Presbytery, has recently assisted in conducting a meeting at Moore's School House, where there were near two score conversions, and he says: "I am impressed with the religious destitution, which is our opportunity. I wish we could put two more ministers in the county to work the school houses only. I believe we would have two thousand members in five years." The burnt-over woods are productive, and every Presbytery has some such territory. The easiest, cheapest, quickest, most effective way of getting a start in regions like this is the Sunday-school missionary.

Refugees from the Mississippi overflow gathered on the levee, Louisiana side. Our Sunday-school Missionary ministered to them.

Romantic Destitution.

Not far from New Iberia, a flourishing little city on the Southern Pacific Railroad in Southern Louisiana, is a great oak tree, standing near the river. Local tradition says that under this tree rested Evangeline when, with her Acadians, she came to French territory. Surely she could there find a welcome, for Louisiana belonged to France. And to-day the southern half of that great and fertile State is inhabited chiefly by French. In many counties French alone is spoken even to-day, and the people cannot understand English. They have kept the Roman Catholic faith for all these generations. Multitudes cannot read or write, and live in great simplicity. The priests still hold them under their influence, and do not hesitate to persecute any who would teach the people a better way. But there are signs of awakening here and there, and the people seem eager to hear the pure and simple Gospel. Co-operating with the Synod's Home Mission Committee and with the Laymen's Home Mission Committee, the Assembly's Committee of Publication several years ago helped to provide the support of Rev. J. H. Leith, who speaks French easily, as he labored amongst the French. So blessed was his

work that he soon built a field which called for his whole time, and he is now at Thibodeaux doing a fine work. Then the Assembly's Committee helped in the support of Rev. P. Ph. Briol, a native Frenchman, and he is pioneering amongst these kind hearted people, visiting them, distributing literature, holding meetings and laying the foundations for future Sunday-schools. Under normal conditions much of this territory can be most effectively reached by boat, and Mr. Briol is preparing to make an expedition thus. It may be that we will want a motor boat to be used for this work exclusively by and by.

Down in the Coast country of Texas,

A MOUNTAIN MISSION SUNDAY-SCHOOL, HOLDEN, W. VA.

Here God is opening a way for us to do a bit of very real missionary work, and here again the Sunday-school missionary is the best instrument for doing the pioneering. Here are work and worker; all that we need is money.

Frontier Destitution.

The advance of civilized settlement has pushed the frontier line very far West and Southwest. Our brethren of the Northern Presbyterian Church have shown great wisdom and progressiveness in planting Sunday-schools and then churches throughout the whole West to the very Pacific. Part of the frontier is left to us. In Oklahoma and New Mexico and Texas people are still settling the rich, new lands. Villages and towns spring up almost by magic. Far out on the prairies alone and in small communities the people are settling, building homes, and bringing the rich, virgin soil into cultivation. And we are trying to keep up with them. In Oklahoma we have Mr. A. Rathburn, who is working out into the country around Coalgate, planting Sunday-schools in schoolhouses, and inviting the people to worship God and study His Word.

from Houston to Brownsville, people are pouring into the land. Thousands have gone there in the last decade, and thousands more are coming. The local Presbyteries were burdened with the support of churches already organized. Here again the Assembly's Committee of Publication came to the rescue by providing the salary for Mr. R. Waller Blain, who has organized nearly thirty Sunday-schools, from which churches have already grown. He has been exceedingly active in exploring the country, and as a Texas brother has said, "Blain has a keen nose for a Sunday-school." The Presbytery of Western Texas

has been very wise and progressive in all that region. They have followed closely the work of Mr. Blain with the work of the evangelist, who has brought the people together in church organizations. Then they sent a visitor to teach and encourage the people. Finally came the Home Mission pastor, who took charge of the churches in groups. Here is as efficient a piece of work as can be found anywhere—truly scientific. And at the very beginning of it stands the Sunday-school missionary—the first link in the chain.

WHAT THEN?

How can we resist the conclusion that the Sunday-school missionary is a newly discovered instrument of rare power? The Richmond Committee has tested methods that do the work; the territory is everywhere. Men can be had to do the work. There ought to be at least one Sunday-school missionary in every Presbytery. When the Church gives the money, the missionaries will be sent.

WHY SUBURBAN CHURCHES AND SCHOOLS?

LEE McCRAE

"I DON'T believe in having little suburban churches and schools," declare some mighty good people. And they always add as argument: "It is such a dissipating of money and energy! One large, well-organized, well-equipped church plant in a central location can do the work of half a dozen disheartened little congregations and do it more easily."

All of which is true and most appealing—as theory. As a practical proposition it does not work out as well as it should, and for this reason:

If the suburbanites are Christians and can afford the ways and means of reaching the center, they will continue to go and will receive probably more benefit than they could get in the outlying church.

But what of the suburbanites who are *not* Christians and feel not the slightest interest? And what of the numbers who cannot afford to take a whole family in to town every Sunday morning? And what of the sections which have no street car connection with the city? Are these to remain heathen or to live like heathen? If Mahomet cannot or will not "go to the mountain" (of privilege), don't you think the mountain would better be where Mahomet must live within its shadow?

I think we ought to settle this question of multiplying and placing churches just as we settle the matter of public school buildings. We do not bunch them together, yet we see to it that each ward has its place of instruction. So every community ought to have its place for religious instruction within walking distance of its citizens.

And once the building is there, all the Christians of that denomination within its radius should enroll themselves as teachers or students in its Sunday-school house. We have no more right to skip lines and join a down-town congregation than we have to choose our voting precinct or our ward school. A real patriot promotes the interest of neighborhood first, his city next. It is his duty to do so.

And if we believe, as Christians must, that God plans our lives and places us where we belong, we surely ought to stay there on Sundays as well as week days. *Duty does not give transfers,* except in rare instances.

Providence locates us not only for our own benefit, but for the influence of our lives upon non-Christian neighbors. Hence, if we pass by a small church of our own faith to go to a larger one, they will have a right to believe that we go for something else than to worship and do good, both of which can be done in the nearer place. They will be quite apt to say, "The Pharisee was not the only one who wanted to be seen of men," or, "There is as much caste among Christians as among heathen."

Literally must "charity begin at home." Influence is not shot into space to hit distant marks. It radiates. And it radiates in unbroken circles from the four walls

called home. The nearest church is the center of our ward of influence as a Christian.

What a West Side Pusher Did.

Once upon a time there was a widow who moved into the suburbs for the sake of her children's health, the fresh air and freedom of out-door livng.

"But of course I shall continue to send them to their Sunday-school in the city, for they love it so and get such fine teaching there," she said, voicing the true mother-spirit.

For a while all went well. Then she began to be disturbed by the lack of Christian living among her new neighbors, their utter indifference and their Sabbath desecration. The suburban church was all but dead and its Sunday-school almost a farce through its mismanagement, old fogey methods and untrained teaching force. No wonder the people either stayed at home or went for the sake of somewhere to go.

"It ought to be dropped or else something ought to be done for the sake of Christianity's reputation!" she exclaimed to herself. Then it suddenly flashed over her that *she* could do nothing. Dared she point like a guide-post to a place she did not go? It takes a stick to do that. So very loudly did Duty speak, telling her it was *her* place.

But suppose she sacrificed her children and herself and joined here; would it really help matters any? She had little money to give; she had neither the qualifications nor the training for leadership; she had never so much as taught a class in her life. What good would it do?

"I have been nothing but an appreciator, an encourager, a pusher—and things must be good before they *ought* to be pushed. There is nothing worth pushing here," she told herself.

"Suppose you bring a good thing or two out here and then get behind them," answered her good angel.

(You will have to guess *how* she did it, for I have only time to tell you *what* was done.)

A professional musician, who also was a consecrated Christian, was induced to come out and take charge of the music of the little school. The effect was immediate and surprising even to the promoters. Every child in the community wanted to belong to that chorus, and their singing under the fine training became so good that men and women who had never thought about entering the church found themselves going in with the crowd.

Then the consecrated musician and the pusher looked at each other with troubled eyes. "We have nothing but a singing school—a free concert. How can these people get something more vital and helpful?"

They sat down and deliberately made a list of down-town Christian workers who might be persuaded to come to the rescue, then they went after them one at a time, until their united pleadings brought out two excellent teachers, one for a men's class, the other a primary superintendent. Thus with splendid work being done on the *two ends* and attractive music to hold the people, they held the fort for a whole season.

Changes were taking place in the community that aided them; some new families were moving in that brought trained help, while the old-time plodders either caught a vision of better methods or dropped out. By persistent laboring for improvement on the part of the few, the whole was elevated until the suburban school became "worth while" to even the children of the widow.

N. B.—Pushers sometimes do what pullers can't. A struggling little school needs both; and if you can't be one, you can be the other.

PRESBYTERIAN PROGRESS IN LITTLE ROCK

THE congregation of the First Presbyterian Church in Little Rock, Arkansas, has just taken steps to erect a church and Sunday-school building that shall cost $60,000.

The design chosen is that of the Italian Renaissance, the auditorium being octagonal in shape, with galleries on three sides, giving a seating capacity of over 700. The interior will be unusually artistic, and have the greatest abundance of light and ventilation.

The Sunday-school structure, in connection and in perfect harmony with the auditorium, will be virtually three stories in height, with all the separate class-rooms and modern appurtenances for a thoroughly organized school.

The basement will be specially arranged and fitted up for the social life of the congregation, while the second story of the Sunday-school part, forming the galleries, will be on the same level as the organ loft in the main auditorium, so that by means of an extra key-board, the pipe organ can be used in either room.

The committee in charge of the work has decided to raise $40,000 by the life insurance plan. They will insure the lives of some twenty members for two thousand each, taking the policies out on the fifteen year endowment participating plan. This enables them to borrow the money required at six per cent., giving as security therefor a mortgage on a portion of the church property and the policies as collateral security.

These policies will discharge the debt at the end of fifteen years. Assuming the average age of the insured at thirty years, the first annual payment will be $5,054.80, which amount will be diminished each succeeding year by the amount of the dividend on the participating policies.

The congregation is most enthusiastic and harmonious over the arrangement, and the building will go forward at once.

IS THE MISSION SUNDAY SCHOOL WORTH WHILE?

This picture was taken on the deck of the Steamship "Merion." It presents a group of ten young people who sailed July 27th, for Africa to tell the Gospel message in our Congo Mission. Every one of them came out of a Sunday School. One of them is the direct product of a Mission Sunday School; the son of Roman Catholic parents, he was drawn with some other boys into a mission school, one Sunday afternoon, where he heard for the first time, from the lips of a Presbyterian elder, words which in the providence of God gripped his heart and now bear fruit in triumphant service.

McCASKILL'S CHAPEL A MISSION OF A MISSION

REV. K. McCASKILL

THE little chapel and Sunday-school presented to the reader's eye in this picture, illustrates how we may "lengthen our cords and strengthen our stakes" in the home field. The work here described has been done in a community near Staunton, Va., where a casual observer would probably not have seen any need for special effort. This chapel is only two or three miles from other churches. However, the country is very thickly populated in the vicinity, the families living so close together as to make it like a village. In addition to this there are a great many children. The beginning of the work was cottage prayer meetings held in the different homes. Then a Sunday-school was organized in a small upstairs room in a man's dwelling. When we could no longer meet there, we determined to undertake the erection of a small chapel. This has now been accomplished through the efforts of the people themselves and through gifts from outside sources. We now have a thrifty Sunday-school with an enrollment of seventy-eight and an average attendance of about fifty, there being six regular classes. Our Committee at Richmond has donated a nice little collection of books as a nucleus for a library, which is a valuable acquisition to the school. Preaching services are held twice a month by the pastor of Olivet Church at an hour that doesn't conflict with any of the Olivet services. The people have given tangible evidence of their interest in the work by raising an additional subscription of $75 to the pastor's salary. We hope to push the work until every family in the community will feel a vital interest in the undertaking. The Sunday-school is being conducted by Mr. O. R. Painter, a member of Tinkling Springs Church, and he deserves great commendation for the earnestness and zeal which he has shown. We feel very grateful for what has already been achieved, and we hope for a bright future in the work at this point. The writer is a great believer in the outpost Sunday-school, and it has always been his policy to establish them wherever there is an opening. It is surprising what an increasing interest in church work such a school will inspire. We hope that what we have done here will encourage other pastors and churches to do elsewhere.

McCASKILL CHAPEL, NEAR STAUNTON, VA.

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue North, Nashville, Tenn.

A WORD OF EXPLANATION

WITH this issue of The Survey, in accordance with the action of the Executive Committee of Foreign Missions taken at its July meeting, the undersigned takes charge of the editorship of the Foreign Mission department of the magazine, in connection with the special work assigned him by the Committee as Secretary of Foreign Correspondence. As will readily be seen, the two spheres of work are closely cognate, inasmuch as it is upon the correspondence of our missionaries that we must chiefly rely for material to make this department of The Survey interesting and profitable to the Church. The new editor would therefore make his first word an earnest appeal to all our missionaries to see to it that as the months come round for each mission field to be specially emphasized, and there shall be no lack of material in the editor's hands to enable him to place the condition and needs of the work in that special field properly before the Church. It should also not be overlooked that in order to ensure the publication of an article in any special number of The Survey, it is necessary that we should have it in hand forty days before the date of the issue in which it is to appear.

It s also earnestly hoped that our friends and brethren at home, and especially our Synodical and Presbyterial chairmen of Foreign Missions, and the chairmen of Missionary Committees in the churches, and those bearing the responsibility of leadership in any department of the work, will help to make the Foreign Mission department of The Survey worth while by using it for the interchange of ideas and suggestions as to methods of work, and above all for cultivating and promoting the missionary spirit in the churches until all of them shall rally in a great united effort to compass the task which we believe the Lord has honored us by committing to our hands, and which, in our Missionary Platform, we have solemnly acknowledged before God and man to be ours.

S. H. Chester.

THE TOPIC FOR THE MONTH—JAPAN

The topic for the month of September is Japan. In the January number of the *International Review of Missions* was published an exceedingly able and illuminating article on "The Present Position and Problems of Christianity in Japan," by Dr. Tasuku Harada, President of the Doshisha College at Kyoto. Dr. Harada was a delegate to the Edinburgh Conference and at that time received the degree of LL. D. from the University of Edinburgh. We publish under a separate heading an extract from this article, in which the writer sets forth the reasons for the measure of success so far attained in the propagation of Christianity in Japan. They are the same reasons that account for the acceptance of Christianity anywhere, but are published here in order that our readers may see what eloquent and masterful defenders of the faith are coming forth as the fruits of our mission work in non-Christian lands.

IS JAPAN A "LOST OPPORTUNITY"?

We have heard this expression used in connection with missionary work in Japan. Those who heard our Mr. Logan, of Tokushima, when he was home on furlough last year, will remember the force and eloquence, as well as the indignation, with which he paid his respects to this missionary sophism. It is true that Japan is one of the most difficult of all mission fields. It is also true that the chief thing that makes it so is that the Church did lose its best opportunity for the speedy evangelization of the country by failing to throw a sufficiently strong force into the field in the beginning, and by allowing public education under non-Christian and anti-Christian auspices to go before instead of following after the work of evangelization. But the idea that this or any other difficulty should be considered a reason for neglecting Japan in the interest of other fields is one that true missionary statesmenship will not for a moment entertain. That missionary work should be pushed only along the lines of least resistance, and that the more difficult fields should wait until the less difficult ones have been finished up, is a policy that might be characterized as a species of missionary poltroonery. The work in Japan should be pressed not only in spite of its difficulty, but because it is difficult now and is likely to become increasingly so the longer it is neglected.

A CHRISTIANIZED JAPAN INDISPENSABLE

For we believe it will be found that the evangelization of Japan is the indispensable preliminary to that of China, Mongolia and Thibet. "Japan leads the Orient—but whither?" Of course in the direction which she herself goes. She is at least twenty-five years ahead of any other Oriental nation in knowledge of the things that give her power and influence over her neighbors, and this power will be exercised for good or evil according as she herself is or is not dominated by the altruistic spirit of a true Christian civilization. On this phase of the subject Dr. Harada concludes his interesting article as follows:

"In conclusion, it is important for every one concerned to realize that the Christianization of Japan is no holiday task; indeed, it is certain to be a long and a severe campaign. Since Christianity assimilated Greek thought and conquered Roman civiliation it has never faced a task so stupendous as that of the conquest of the Orient. Japan, with all her progress in the arts and crafts of civilization, and all her friendliness toward Christian ethical standards, is far from being a Christian nation; indeed, she is in some respects more anti-Christian than at any time since the placards proscribing the 'Evil Sect' were removed in 1873. Then, there was unreasoning antipathy, now there is reasoned opposition. Yet Japan is a prize worth capturing. Gigantic as are the internal forces arrayed against Christianity, the Christian cohorts are daily growing in numbers and efficiency, and there are multitudes of Nicodemuses needing only a crisis to bring them out into the open. The disquieting consideration is that the tides of the new social and religious life are waiting for no man. To keep up with

A FUJI.

these rapid movements the Christian churches and missionary bodies should accelerate their pace. The situation in the whole Orient, in fact, constitutes one of the most splendid opportunities, and at the same time one of the gravest crises, in the whole history of the Church. With every passing year the opportunity is slipping farther from her grasp. I make bold to say that her victory or defeat in Japan will largely determine the future of Christianity in the whole Far East."

CONFERENCE OF RELIGIONS IN JAPAN

The Conference of Representatives of Shinto, Buddhism and Christianity held in Tokyo in February at the invitation of the Japanese government was announced to be "for the upholding of morality and the betterment of social conditions." The calling of the Conference was noteworthy as being a public abandonment of the position taken by Count Ito twenty years ago in his famous saying, "I regard religion as quite unnecessary to a nation's life. Science is far above superstition, and what is any religion, Buddhism or Christianity, but superstition, and a possible source of weakness to a nation." It means something for the Japanese nation to have discovered that the only reliable basis of the morality on which its life depends is religion. It is a step in advance also that Christians in Japan should thus be recognized equally with the adherents of other religions, as loyal subjects and workers for their country's good.

In participating in such a conference, however, it seems to us that some perils have been incurred that will need to be very carefully guarded against. On this point the editor of the *International Review*, commenting on an article published by Rev. H. B. Walton of the S. P. G., remarks: "While to western minds State recognition of Christianity does not imply the necessity of State control, in Japan even the mildest form of official recognition is unthinkable apart from some degree of accompanying official suggestion amounting to control. In spite of the Vice-Minister's disclaimer of any intention of an attempt to amalgamate Christianity with Buddhism and Shintoism, it is by no means impossible that the official recognition of Christianity would mean the emergence of a type of official Christianity recommended as suitable to national needs." This danger is apparent to all who are familiar with the idea—amounting almost to an obsession—that is very prevalent among non-Christians, and even among eclectic Japanese Christians, that if Japan is to accept Christianity it will have to be a Christianity so remodelled as to commend itself to Japan. Mr. Walton holds that while the Japanese have many natural gifts of character which they will bring as an offering to the kingdom of God, "this is very far from meaning that the Japanese can presume to alter the terms of the Covenant or to remodel the structure of the Kingdom." He fears that it is just this rash and dangerous experiment which may be tried if Christianity once becomes official.

KOBE THEOLOGICAL SEMINARY

The attendance at our Kobe Theological Seminary has outgrown its class-room and its dormitory accommodations. The school is being more and more appreciated as a place where the best theological training along conservative and orthodox lines can be obtained for the rising generation of ministers in the Church of Christ in Japan. The seminary also needs better library facilities, and the plan of those having the work in charge is to put up another building expected to cost about $1,500 for both library and dormitory purposes. The effort that is being made to secure this building deserves the sympathy and help of friends at home who are able to help. There are three considerations which should especially emphasize this appeal. The first is that a very considerable part of the funds invested in the present equipment of the school has been personally contributed by members of our Japan Mission. The second is, that for some years past the Japan Mission has not, in our judgment, been receiving the aid in its work which the importance of

the work entitled them to expect at our hands. The third is that a Japanese Christian not connected with our Mission after looking into the matter and comparing the work of this school with that of others in Japan and becoming personally acquainted with the men who are conducting it, Messrs. Fulton, Buchanan, and Myers, has offered to contribute $250 towards the fund for the new building. We hope to hear that his example has inspired at least five generous friends of the cause in this country to contribute the remaining $1,250 required to erect a new building.

ONE OF THE VETERANS

Dr. James Ballagh is having some rare experiences these days, or rather years. It should be an incentive to the rest of us to hold on a long time. He recently attended the fortieth anniversary of the organization of the Kaigan Church, Yokohama, the oldest Protestant congregation in the country, which he served eight years as its first pastor. Mr. Inagaki followed him with a twenty-two years pastorate. The original elder, Rev. Y. Ogawa, is still living, but on account of illness was not able to be present.

Twenty-five hundred people have united with the church since its organization, and several of those in attendance at the original organization were present at this time. On this occasion Dr. Ballagh presented to the church the Bible which had been given him by the American Bible Society as a memorial of his fifty years' service in Japan. This Bible, in all respects except binding, is a facsimile of the copy presented to H. I. M., the Emperor of Japan, some years since by his Japanese Christian subjects.

OUR SCHOOLS AT LAVRAS, BRAZIL

In our Latin-American fields we have had no more interesting and successful missionary work than that which has been carried on by our East Brazil Mission at Lavras. The boys' school is now furnishing a goodly number of young men who enter the theological seminary at Campinas. There were twelve candidates for the ministry at the school during the past year. These young men have had the very desirable training given in the industrial de-

CHURCH AND CONGREGATION AT GARANHUNS, BRAZIL.

partment of the school, and will furnish us with a more independent type of native ministers than we could hope to develop under a plan which gave the students no opportunity of self-support. This school has a fine equipment, perhaps the best of any school connected with our work in any of our fields. It is greatly hampered by debt of several thousand dollars, which represents the very common experience of the excess in the cost in the building over the estimates made when it was planned. If this debt could be liquidated, the income of the school would probably meet all current expenses outside of the salaries of the missionaries.

The girls' school has sent out educated young women, most of them Christians, and all of them friends of the Mission and its work, into all the surrounding country, where they have opened the doors and prepared the way for our Protestant work. This school now urgently needs another teacher, who ought to have been sent at least a year ago, but who cannot be sent until a pledge of $1,000 a year for her support has been secured, with the additional contribution of about $400, which would be required for her outfit and travel to the field. The description of Brazil as "the neglected continent," in a missionary sense, has been pre-eminently true with respect to our work in that field for the past few years. Perhaps the method of taking up our fields separately, to be furnished one at a time with their complete equipment, may be the speediest way to reach the goal of full equipment for them all. While this method is being pursued, however, we think that enough attention ought to be paid to each of the waiting fields to insure that the work in these fields shall not actually lose ground while waiting for their time of help to come. We trust that some friend of Brazil will make it possible in the near future for us to send at least this one additional teacher for our girls' school at Lavras. In a recent letter Dr. Gammon says, "The schools were never so popular, and we are almost daily turning off pupils who would come to us if we had room and workers to care for them."

A GARDEN PARTY AT THE SEMI-CENTENNIAL OF JAPAN MISSIONS.

"THE LAPSLEY" CHARTERED

A letter from Mr. W. B. Scott, captain of *The Lapsley*, informs us that the Mission had chartered *The Lapsley* for three and a half months, dating from the first of July, to the British Government, for the purpose of a trip which the British Consul, Mr. Lamont, and our American Consul at Boma, Mr. Hazelton, wish to make on the upper Congo.

As both the British and American Consuls have always been sympathetic with our Mission and have rendered invaluable help in our former difficulties with the Congo State, it was deemed entirely proper by the Mission to show them this kindness during the dry season when the steamer could not be used between Luebo and Bena Makemi.

The British Government insures the steamer for £1,100, and pays $1,000 and all expenses for its use during the three and a half months. The Consuls also accept the condition imposed by the Mission that *The Lapsley* should only be run as a "missionary steamer." That is to say, it must not be run on Sunday; the crew should have their usual religious service on board; and there should be nothing on the steamer out of keeping with the idea which the natives have of her, and which they express by calling her "The Steamer of God."

DISAPPOINTMENT IN THE YOUNG TURK REGIME

The present situation in Turkey emphasizes the fact that the hope of regeneration for the *effete* despotisms of the old world does not lie in political revolution, but in the spread of Christianity, the only saver of nations, and the saver of nations only through the personal salvation of the individuals who compose them. No doubt both Turkey in Asia and Turkey in Europe have been better countries to live in since Abdul Hamid left Constantinople to take up his residence in a Macedonian prison. But as a writer in *The Continent* points out, "The Young Turk party now in power at Constantinople is proving in a good many ways that it is not as progressive in fact as it originally professed itself when, with flamboyant proclamations of modern ideals, it proclaimed a new regime for belated Turkey. One very significant token of benighted conservatism still prevailing is an order just issued from Constantinople forbidding the Moslem women of the empire to modernize their dress. The tendency to discard the veil, so long typical of Mohammedan womanhood, is thus to be rudely checked, and the order forbids any other innovation in dress from the styles that were first adopted fourteen hundred years ago. Inasmuch as the men of Turkey—at least in all the cities—have pretty generally taken to the wearing of modern costumes, the broader-minded of the women greatly resent the interference which forbids them to keep abreast of their husbands and brothers.

In Egypt, where British supremacy nullifies the will of Constantinople, the order is openly disregarded, and doubtless will be very largely defied by modern-minded women elsewhere. The more intelligent Arabs are, at the same time, complaining that the pledges of the Young Turks for the unification of all nationalities of the empire in a common bond of patriotic brotherhood are proving highly illusive. More and more, it is alleged, evidences appear that the Ottoman Turk cares only for himself and means to make the empire a field of Ottoman domination and exploitation. This means that the most extreme and fanatical form of Islam is to determine the policy of the government."

THE INDISPENSABLE NEED

At a recent annual Convention of the A. B. M. U. at Des Moines, President Hunt delivered an address which was in every way worthy of the occasion. We reprint the following paragraphs both for their intrinsic merit and because they apply so perfectly to our denominational situation:

"The reports of our work give some cause for gratitude that things are no worse; but they also advise us that it is time to call for united and earnest ad-

vance. Our people are looking to us for leadership. It is important that we follow wise and careful business methods; but it is equally important that we make plans large enough to call out the best there is in us and which will inspire to larger service. We should devise larger things. We should declare the dignity of our mission.

"We should plan a campaign to open the eyes of our people to the great and alluring opportunities of this time in our mission work at home and abroad. We should insist that this larger work represents, not a side for the local church, but its main business; 'that the Church,' the 'body of Christ,' is still to pour out its life for the world. *We should sound a charge.*

"We shall have much to say about finances. We cannot afford to forget that every financial problem is at bottom a spiritual problem. In the last analysis it is a question of the surrender of the individual soul and his consecration to service.

"In compiling our statistics, touching the keys of our adding machine and taking our totals, we find there is no key there to record the divine element for our calculations. Our estimates and plans cannot afford to leave God out of the reckoning. 'He is able to do exceeding abundantly, above all that we ask or think.'

More than numbers, more than perfected machinery, do we need the power of God to descend upon our churches. We need it the coming year in our work to the ends of the earth. We have money enough to do a much larger work. We have the people to carry it on, with the machinery and the organization to manage it. We have enough of everything except 'the power ourselves which makes for righteousness.' We have no more important business here than to seek that."

THE JAPANESE IN KOREA

The Korean government, before the Japanese occupation, was probably the worst extant specimen of those old paternal despotisms that have been the immomorial curse of Asia. It was an officialdom in which the people were simply exploited for the benefit of a degenerate hereditary nobility, and in which one would have said that any change introduced by the Japanese must necessarily be a change for the better. In every material respect no doubt the condition of the people was bettered by the change. Unfortunately the Japanese had never had experience in colonial administration and the extent to which military agencies were employed made it certain that the element of conciliation would not be much in evidence. Undoubtedly the rough handling of the natives by minor officials caused much exasperation, a most unfortunate exhibition of which was the assassination of Governor-General Ito, one of Korea's best friends, by a crazy Korean fanatic imported from this country, who claimed to be a Christian, but who of course was nothing of the kind, but simply a murderer.

Two years ago both the missionaries and the native Christians in Korea were accused of disloyalty to the Japanese authority, but were exhonorated of the charge by public statements from Prince Ito and other Japanese officials. That the present authorities, however, hold the whole Korean Church under suspicion is evidenced by the wholesale arrest of native Christians which has been the subject of a correspondence between the Presbyterian Board in New York and the Japanese embassy in Washington, recently published in *The Continent.*

It is by a friend of Japan, who hopes that she is not going to handle this matter in a way to discredit herself in the eyes of civilized nations, that these lines are written. In the war with Russia she had the sympathy and moral support of almost the whole civilized world because she was believed to stand for the right ideas of civil and religious liberty, while Russia was believed to stand for despotism, intolerance and bureaucracy.

Four allegations have been made, and have not yet been disproven, against the conduct of Japanese officials in Korea. They are that men have been arrested in large numbers without the prisoners themselves or their friends having any infor-

mation of the charge against them; that they have been detained for long periods without trial or opportunity of defense; that they were examined through interpreters with no one present through whom they could learn whether their statements were correctly reported; and that they were tortured to elicit confessions. The charge of torture was made by released prisoners and supported by their physical condition at the time of their release and by marks upon their bodies which could not be otherwise accounted for.

This whole subject is discussed in a forceful manner and in an admirable spirit in a letter from Rev. Albertus Pieters, a missionary of the Dutch Reformed Church at Nagasaki, to the editor of the *Japan Weekly Mail,* which concludes as follows:

I write as a life-long friend of Japan and with the utmost earnestness when I say that this charge has placed the Japanese authorities in Korea on trial before the civilized world, and that this trial in which the Japanese officers of justice are the "incriminated parties" is one of infinitely more importance than that of the alleged conspirators. I do not say that the proof against them is conclusive. Far from it, all kinds of counter proof may be available. The American residents of Korea who presented that memorial may be in error as to the existence or nature of the marks in question, or they may be due to other causes. It is even abstractly possible that they were self-inflicted, with the malicious purpose of discrediting the Japanese administration of justice. It may be, for all I know, that this alleged evidence can be shown to be worthless, in other words, can be completely rebutted. In the meantime it cannot be too earnestly pressed home to the attention of the Japanese people and Government alike that serious evidence has been presented by responsible persons and that this evidence stands until rebutted. If the Japanese authorities think it beneath their dignity to answer the charges, the case will go against them by default.

I must apologize for taking up so much of your valuable space. My plea is that this is a matter in which every lover of justice and every friend of Japan must be deeply interested.

Very sincerely yours,

SOME CORRECTIONS

The names of the following churches should have appeared in italics in our Annual Report, as having passed the $4.00 per member mark in their contributions:

Coleman Church, St. John's Presbytery, Fla., gave an average of $6.34 per member.

Fifth Avenue Church, Knoxville, gave a little over $4.00 per member.

We shall be glad to make public acknowledgment and correction of any other errors of this kind that may be pointed out to us.

MILITARY PARADE, JAPAN.

TWELVE SAIL FOR CONGO

By a Member of the Staff

THE year 1912 has already recorded enough stirring events to make it a remarkable year in the history of our Church.

It will stand out pre-eminently as marking the determination of the Southern Presbyterian Church to fully man and equip its Foreign Mission fields, and to put the work on a "this generation" basis.

February saw a remarkable demonstration at Chattanooga in the Laymen's Missionary Movement Convention, when there were presented during one evening session on the platform fourteen newly commissioned missionaries for Korea, with the announcement that the Korean Mission had been fully provided for; and the volunteering of twenty-nine young men and women in answer to the call of our African Mission.

If any were inclined to think these were acting under impulse which would cool upon further reflection, the subsequent march of events in foreign mission headquarters would serve to dispel such misgivings; for the movement has rather waxed than waned, and the close of this year will doubtless find all the Korea Missionaries on the field and most of the volunteers for Africa commissioned and sent out.

There was arranged for the outgoing African party a farewell itinerary, beginning at Richmond where the members of the party assembled July 20th. They spent the Sabbath in Richmond, occupying in the morning, the pulpit of the Church of the Covenant, Rev. J. Calvin Stewart, D. D., pastor; and in the evening, Grace Street Church, Rev. D. Clay Lilly, D. D., pastor. The other Presbyterian churches of the city dispensed with services in the evening, to give all members an opportunity to participate in the services at Grace Street. On Tuesday the missionary party held a similar service at the second Presbyterian Church in Petersburg, Va., Rev. J. A. McClure, pastor;

CONGO PARTY AND PHILADELPHIA FRIENDS ON BOARD THE STEAMSHIP "MERION."

From left to right, top row: Mrs. W. T. Ellis, Chalmers Vinson, J. C. McQueen, W. T. Ellis, Wm. E. Lampe, H. M. Washburn. Second row: S. H. Wilds and Mrs. J. C. McQueen. Third row: Mr. and Mrs. McKinnon, (of Philadelphia), Mrs. W. T. Andrew, Mrs. J. W. Allen, N. G. Stevens, C. A. Rowland, C. H. Pratt and Mrs. H. M. Washburn. Bottom row: Plumer Smith and J. W. Allen.

and also on Wednesday at the First Presbyterian Church in Alexandria, Va., Rev. J. L. Allison, D. D., pastor. The latter church is the one from whence H. C. Slaymaker went to Africa several years ago. Mr. Slaymaker, it will be remembered, was drowned when the former steamer "Lapsley" was upset in midstream in the Congo River.

It would have been as good as a tonic for our entire church membership to have seen the happy party of ten of these African volunteers leaving for the Congo from Philadelphia, by the steamship "Merion," Saturday, July 27th. Two had just preceded them by one week, so in reality, the outgoing party numbered twelve, as follows: Mr. and Mrs. A. C. McKinnon, of Arkansas; Mr. and Mrs. J. C. McQueen, of Louisiana; Mr. and Mrs. J. W. Allen, of Missouri; Mr. and Mrs. H. M. Washburn, of Kentucky; Messrs. Plumer Smith, of Missiouri; Chalmers Vinson, of Texas; N. G. Stevens, of North Carolina; S. H. Wilds, of South Carolina.

A cablegram from Mr. Motte Martin urging Mr. McKinnon to hurry on in order to relieve Mr. W. B. Scott, by taking charge of the steamer "Lapsley," at Leopoldville, made it necessary for Mr. and Mrs. McKinnon to go on ahead of the party. Mr. and Mrs. Scott are returning to America for a rest.

The outgoing party are scheduled to sail from Antwerp August 23rd, direct for the mouth of the Congo river. The farewell services in the churches were exceedingly impressive. They were not sad affairs, as sometimes farewells are, but there was a note of triumph and joy through them all.

The brief addresses made by the volunteers were full of fire and purpose. There was no sentimentality or glorification; there was just a matter-of-fact following of the plain call of duty, in a spirit of humility and dependence upon God for guidance and strength. There was an appeal to the church, not for pecuniary support, but for prayer. All these were characteristic features of the addresses made by the young men of this volunteer party from the platform—a spirit unquestionably shared by the women, as well.

At each of the churches, the congregation filed in front of the pulpit and warmly clasped the hands of the missionaries as they bade them goodbye.

THE CONGO PARTY WITH MR. WILLIAM T. ELLIS AT SWARTHMORE.
Mr. Ellis fourth from the right.

A. C. McKinnon.

Mrs. A. C McKinnon.

Chalmers Vinson.

The Twelve Who Sailed

J. C. McQueen.

Mrs. J. C. McQueen

S. H. Wilds.

H. M. Washburn.

Mrs. H. M. Washburn.

Plumer Smith.

For Africa In July

J. W. Allen.

Mrs. J W Allen.

N. G. Stevens.

Mr. C. H. Pratt was the master of ceremonies, making a short introductory address and introducing the speakers, each with some spicy bit of their personal history.

He took occasion at each place to put before the congregation the urgent call that now comes from the Congo for one or more physicians. Dr. Coppedge is at present the only physician available to our African Mission on short notice, and he cannot be at Luebo and Ibanche at the same time. The next nearest available physician is eight days' journey distant. The call, therefore, comes loud and clear for some young Christian doctors to invest life in that field of wonderful opportunity.

The churches visited by the missionaries were undoubtedly much benefited and their interest quickened in the missionary cause generally, and in Africa especially.

Mr. Pratt conducted his party through a sight-seeing tour in the city of Washington, which they enjoyed greatly. Then they proceeded to Philadelphia, where Mr. William T. Ellis had invited them to spend, at his home, the night before embarking.

The Ellis home at Swarthmore was a pretty scene on the afternoon of the 26th, when a lawn tea party reception was tendered to our volunteers by Mr. and Mrs. Ellis. Among those in attendance were Dr. C. A. R. Janvier, of India; Dr. McCracken, of Canton China; Dr. William E. Lampe, formerly of Japan.

Each of these veteran missionaries made happy and inspiring addresses during the evening. Mr. Ellis gave our volunteers some helpful hints which they also enjoyed and laid up in their minds for future reference.

Among the guests were also Mr. and Mrs. Thomas W. Andrew. Mrs. Andrew gave each of the volunteers a silken American flag, presented in a happy little speech by Mr. Ellis. Mr. Andrew, who is cashier of the First National Bank of Philadelphia, personally attended to the exchange of the travelers' money into English funds.

The next morning a goodly number of Swarthmore friends escorted the party to the little depot where they took train for Philadelphia. Mr. Ellis, unwilling to turn the party loose on his own doorstep, acompanied them to the ship, having arranged for a sight seeing ride through the city of Philadelphia from the depot to the pier. Mrs. Ellis and other Swarth-

WAVING FAREWELL TO PARTY ON THE PIER, AS THE "MERION" SLIPS OFF DOWN THE DELAWARE.

more folks went also. These friends, as shown in one of the accompanying pictures, went on board the steamer to say final goodbye.

Not only the missionary party, but our entire church was laid under a debt of gratitude to Mr. and Mrs. Ellis for their voluntary act of kindness to our missionaries on the last night they spent in America. Some might call it wholesale hospitality, the taking in of an expedition of this size, and feeding and housing its members over night; others might say our Philadelphia friends apperciate seeing missionary undertakings on a large scale and regarded it a privilege to connect themselves with it in this social way. Both would be correct; but over all and underlying all, there was a spirit of gracious and tender courtesy which will not be forgotten by the members of the party.

As indicated before, this volunteer party is a happy one. They are going forth in the full joy of complete surrender and consecrated service. Though there were partings which were necessarily saddening before they left their homes, there was no sign of sadness upon the countenances of these voyagers on deck. It was "to the field!" with them, and they seemed glad to see the last line cast off and their ship released from the pier.

The actual departure of this group of twelve for Africa is an event which will be hailed with gladness at Luebo and Ibanche. Our faithful missionaries there have held on bravely through circumstances which would try the faith of any. They have long needed reinforcements, not only to extend the work, but to hold what has already been gained, and there have been times when it seemed that serious and fearfully discouraging loss would occur, for the lack of forces. But with the coming of this earnest band of young people to help, giving us a total of thirty-five missionaries in the Congo, with prospect of forty by the end of the year, new courage, new hope, new effort and new success will be seen in that field; extension lines will be put out, new stations manned and the great work of conquering the Congo for Christ will go steadily forward.

Word has come that fifty missionaries would be sufficient to meet the present demands of our African mission. That means we lack now only about a dozen workers of having another mission field completely manned. Included among those who volunteer to be numbered among that dozen there should be two physicians and a printer. Our Congo forces are praying most earnestly for medical helpers, not only for the safe guarding of their own health, but because of the wonderful opportunity there for the evangelistic efforts of the medical missionary. May God help some of our young physicians to see the prospect of richest service in Africa.

The Missionary—An Apostle

Mark 16: 15.

"A five-fold commission."—Torrey

By Almeda Wight Driscoll

You've accepted the great commission
With its five-fold power to bless;
You are filled with love, and compassion,
For you are not called, unless
You have walked, and talked with the Master,
And learned His secret of power,
As you sat at His feet, a learner
Through many a blissful hour.

The first great command is, "Go ye
Into all the world, and preach
The gospel to every creature,"
That its saving power may reach
The myriads that sit in darkness,
The many that long to hear
The voice of a true Evangel,
With its message of hope and cheer.

ORPHANAGE GROUP, GIFU, JAPAN.

The sick,—you will find them waiting,
Your love will need to be much,
If your ministry of healing
Was learned from the Master's touch.
For the sin-sick soul's foul blemish
With the "balm of Gilead" sent,
Work patiently with your brother,
Though your strength be almost spent.

Sin's leprous spots need cleansing,
Those dead in their sins must rise
To a pure and holy living,
Wherein peace and safety lies.
You will find many demons lurking
To torment the souls of men;
God's word gives a power to conquer
Beyond human thought, or ken.

Go forth on your great commission,
His strength, it shall strengthen you;
Lo. the fields are white for the harvest,
But the laborers are few!
Pray ye that the Lord of the harvest
Thrust forth His laborers all,
That His precious grain may be garnered
Ere the evening shadows fall.

WHAT MISSION SCHOOLS ARE GOOD FOR

REV. R. E. McALPINE

THERE are many very sensible people who agree with Hon. Tom Watson, of Georgia, that missionaries should never open schools; should do nothing but preach. Our own Japan Mission held that view at first, and projected its work on that principle for a few years, until forced to a different opinion by the pressure of opportunities opened on every hand. Not that we now place schools above the direct preaching work; by no means. We scarcely contrast them at all, but seeing the immense importance of each, we include them as merely different parts of a great common work, none of whose elements could be dropped without crippling the entire work.

As concrete examples are often worth reams of theorizing, a few illustrations of what mission schools are actually doing may here be appropriate.

More than twenty years ago there lived a young girl in the great Nagoya Plain who was very earnest in counting her beads and saying prayers to the Buddhist Saviour, Amida. So zealous was she that the family council advised her parents to devote her to a 'religious life,' which they did, entering her in a neighboring nunnery. After a time came the terrible earthquake of October, 1891, when the young girl's prayers were answered very startlingly. For the great nunnery was leveled to the ground along with the entire town, and presently consumed in the fierce conflagration which arose. The

REV. AND MRS. SASAKURA AND FAMILY, OF KAIGAN CHURCH, YOKOHAMA, JAPAN.

young nun was injured seriously enough to make her eager for surgical help, even though it was offered by a Christian doctor who at once opened an emergency hospital in a tent. Here the gospel message which she heard in the daily preaching and personal conversations, engaged her interest at once; and so deeply that in a few weeks she was evidently accepting Jesus as her Saviour. We had long known how bigoted was the Buddhist population of the entire region, for it had been one of our most difficult fields; we were not surprised therefore when she told us of the strong anti-Christian attitude of her kinsfolk, and that they would undoubtedly use physical force if necessary to prevent her from becoming an avowed Christian. About this time, good Mrs. Pierson, of the Yokohama Women's Bible School, came down with a group of her women to work for the sufferers. Hearing of this young nun, she offered to take her back with her to Yokohama, and give her a Bible training in her school. The offer was joyfully accepted, and presently the young nun was escorted away before the Buddhist relatives could muster force to prevent her going.

With such an earnest character and previous experience, she developed into an exceptionally fine and well-rounded Christian. Mrs. Pierson, who was a remarkably good Bible teacher, found in her an apt pupil; so satisfactory that after completing the course of study, the young woman was made a leader of a band of workers for some years. This training and practice fitted her well to become a pastor's wife and helpmeet; and her husband, Rev. Mr. Sasakura—known to some over here from his four years in Richmond at the seminary—willingly acknowledges her great value in his church work. He is pastor in Yokohama of more than a thousand members—the largest church in Japan—and a large portion of his success in winning souls to Christ is due to her deep piety and tact.

For instance: Last year as her young son was playing with a schoolmate, a bamboo pole in the hands of the other boy was accidentally thrust into his eye, destroying the sight of it. At that time, the mother was in hospital, caring for a younger child; when this distressing accident brought the elder son to the same place. The parents of the other lad were not only distressed from natural sympathy, but they knew that legally damages might be claimed from them; and they hurried to the hospital to apologize and make what amends were demanded of them. Mr. Sasakura was absent on a preaching trip, and the matter rested entirely with his wife. When the agitated parents asked her how much damages she required them to pay, she answered with a Christian gentleness which astonished them. She told them that no money was required; that this seeming accident was entirely under her Heavenly Father's control, and that He had some gracious purpose in it. Amazed at such unselfishness and incomprehensible ideas, they begged to know what they could do to comfort her; whereat she told them they could make her happiest by learning of her Heavenly Father; thereby she might be permitted to see some good result from the calamity. They eagerly agreed, and buying Bibles, began attending church services at once; by now they are no doubt earnest Christians, all from this consecrated woman's heavenly wisdom.

Without her school training, is there any human probability of her ever attaining to so wide and important a sphere of usefulness?

Another example: Some six years ago a young medical student and his pastor came to me with a distressing story. It seemed that a child of about twelve years had been brought into the charity hospital with a deep abscess which seemed likely to end her life, but thanks to the skill of the surgeons, she was recovering. When this supposedly gratifying news had gone to her people, they had on the contrary, been irritated, and had sent her word that there was no room for her any longer at that home, and she must look out for herself. Some years before this, her father had abandoned his family and gone off to Manchuria; the poor mother, after struggling with pitiful faithfulness to care for

her children, had at last lain down and died. The children had been grudgingly cared for by relatives till this child, Tome San, had been taken to the hospital, as above related, where she had been expected to die; but when she was so inconsiderate as to be getting well, that was *too* much, and the aunt in charge had sent her the unfeeling message just mentioned.

The young medical student, deeply interested, had told his pastor, and they brought the problem to me, with the question, Can she not be taken into the "Golden Castle Girls' School" of the Mission in Nagoya? Some funds were raised for her food and she was presently taken into the school. This kindness from entire strangers, some of them foreigners, deeply impressed the child who thus far had experienced mainly harsh words and hard knocks; she swiftly noted that the secret of it all was in the religion of these new friends, which told of God who is Love, and she began in earnest to study the Bible, which was one of the regular text-books of the school. Being an unusually intelligent girl, she soon took first place in all her classes; also within a year she was an applicant for baptism in the church. Her skill in music made her useful in the Sunday-school, and her intelligent grasp of the truth and interesting way with children, had in another year or so placed her in charge of as many classes of little children as she could find time to teach.

Last year when she graduated from the "Golden Castle," it was agreed that kindergarten work was her special gift; accordingly she was entered in the excellent college of our good friends of the Southern Methodist Mission for a special course in that line. When she finishes, she bids fair to be one of the most valuable workers we have. Without our school, would she have ever even come into contact with the gospel, much less attained the well-rounded character and valuable training which she now possesses?

In a somewhat different line, and yet along the same general direction, our Theological School in Kobe is doing foundation work which will help to establish the Kingdom of God in Japan and give right direction to it for the coming years. Though but five years old, it is more and more attracting the earnest young men of the Church; culling out the best of these, it is giving them a soundly evangelical, and postively practical training which will fit them in an exceptional way for the service of the Kingdom of God. A choice set of graduates has already gone forth, and other applicants are now filling the dormitory to overflowing, so the brethren in charge are in perplexity to know how to care for the new comers. It seems a thousand pities not to receive them, when there is such tragic need for workers, and when the teaching force and class-room space in the school will suffice to accommodate more than double the present number; only the dormitory being insufficient. Here is an opportunity for some of the Lord's stewards to invest a thousand or two of his funds in a way that will count for eternity. If time permitted, it would be interesting to give an example or two from among the students of this institution; but the foregoing illustrations are ample to show the incalculable value and usefulness of the schools which—all too few—are now at work on the mission field.

WORK AMONG THE SCHOOL GIRLS

MRS. H. H. MUNROE

My Dear Friends:

THIS is the 31st of May, and I am writing on this closing night of the month to tell you of one of the most remarkable blessings I have ever had in my work.

For about two years I have been teaching girls (young women) from the schools in this city. They have come to me in little groups or even one by one, and we have sung hymns and studied the Bible, and many have taken away Christian books or tracts to read.

Sometimes as many as twenty come during the week, sometimes only ten. Early in May one day quite a crowd of these young women or girls, came in. Our new Mission Home is in a school center. There are about 1,000 who attend schools corresponding to our high schools and sewing schools. So many came in that day that I did not attempt to seat them, but let them stand and sing hymns by my baby organ. Day by day they continued coming, some days fifteen, twenty-five, thirty, forty-five even in one afternoon.

We used to memorize a Bible verse, standing, and I made explanatory remarks. One day I said, "Now I am going to have a Bible lesson, and any who want to stay may do so." The whole twenty-five stayed. I got blankets and spread them on the floor and we all sat. They listen and understand so well that it is a joy to teach them. It is like recreation. I can't tell you how glad I feel to hear the hymns swell out.

MISS TOME HAMAJIMA, NAGOYA, JAPAN.

The first girl who came to-day said she wanted to hear. I tell you this to encourage you who have been praying. I remember that the Missionary Union met in April. I am begging you to keep on praying.

I cannot bring those girls, and even after they have hear I cannot make them children of God. It is God's Spirit alone that quickeneth, and they must be born again. Please pray that they may believe and confess Christ.

I want to start next week on a plan of taking the gospel into homes. I want to go to homes along certain streets, and give a tract, and follow that soon after with another, until I have given four or five. I may have finished the immediate distribution before you get this, but I should like you to pray for a blessing upon the tracts distributed.

Yesterday I waited for a friend about an hour in the waiting room of the street car company. I had my little daughter, Elizabeth, with me. We gave a hundred or more tracts to the people who came or who stood by or passed. The man who blows the whistle which gives the signal for the cars to leave seemed very much interested in his tract, and would get up and whistle a car out, and then read again. I gave the girl who sells tickets one, too. Finally, as I had a good many in my bag, and was going on rather a long trip and expecting to walk some, too, I gave her a good many, asking if I might leave them there until I called for them. They are entitled "The Overanxious Soul." That was yesterday, and after a busy day I quite forgot them. To-night Mr. Monroe said: "Why did you leave tracts at the street car company's office?" I explained, and he said, "Well, I saw them there (he had gone in to buy tickets), and the girl said, "May I have some of these?" He said, "Yes; how many do you want?" "Four or five have asked for them," she said. He left the lot—fifty, perhaps—with her, and told her she could give them out. So pray for the seed sown; for those who have already heard by song or Bible, or tract, and remember to trust and pray that I may be strengthened in faith and love and patience. These are the fruits of His Spirit.

CHRISTIAN PROGRESS IN JAPAN

REV. H. LOOMIS

ONE of the distinguished professors in the Imperial University, Prof. Anozaki, recently said to Bishop Cecil that the students now in attendance are not content with the materialistic philosophy of Herbert Spencer and John Stuart Mill, which has hitherto been in vogue, but demand from their instructors such teachings as are to be found in modern writers of the Bergson and Euchen type. In other words, they want a spiritual basis for their philosophy, which is an indication of a changed and more receptive attitude towards Christian truth. A bookkeeper in Tokyo sent for fifty copies of Prof. Bergson's work, and they were sold out at once.

Rev. Mr. Dunlop, of Nagano, has been asked by the principals of the different schools to deliver an address on "Christianity." Miss Winn, of Moricka, has also been invited by the head of a school to speak to the students on "Christianity."

A teacher in the Government School at Kagoshima writes that "faith in the old gods is passing—in fact, is gone already, except in the very lowest classes."

Rev. H. Topping, of Moricka, writes that Prof. Fukuncto of the Middle School has a class of seventy students in the Life of Christ. The Students' Association in the School of Agriculture and Forestry is actively led by two of the Christian professors.

As a result of a ten days' canvass the membership of the Nagasaki Y. M. C. A. was increased from 204 to 617. So great are the crowds that nightly throng the lobby, library and game rooms that the directors are forced to consider plans for an enlargement. In a canvass for an increase in the membership, the head English teacher in the City Commercial School secured fifty-three names, and was then asked to stop, as an increase of that number from a single school would become more than could be properly assimilated.

At the close of the campaign the secretaries called upon the Governor, and after an explanation of the purpose of the organization the Governor voluntarily offered to become a member, and wished the movement every success.

A number of teachers of the Kanagawa

JAPANESE SCHOOL CHILDREN.

Commercial School have formed themselves into a Bible class and asked Rev. Mr. Dunlop to teach them. This class meets weekly in the home of the principal of the school.

The principal of the Commercial School at Takaoka in the same region, has a Bible class for some of the teachers, which is held weekly in his home. This class was formed at the request of the teachers who wanted help in studying the Bible.

A Y. M. C. A. teacher in Osaka writes: "This year I am teaching three Bible classes weekly for English speaking students. The first is in the Sunday-school of the Osaka Church, the second is for students of the Y. M. C. A. evening school, and the third for students of my own school.

The principal of the Yokohama High School for Girls recently gave public notice of a place where Christian instruction was being given, and recommended the students to attend. This was a complete reversal of his former attitude towards Christianity.

Secretary Phelps of the Kyoto Y. M. C. A. has recently opened a new Bible class for University men.

One of the representatives of the Y. M. C. A. has been teaching in a Government school at Odawara. As the place is noted for its conservatism and anti-Christian spirit, he felt much hesitation about proposing the organization of a class for Bible study, as has been done in other schools. To his great delight he was approached by one of the teachers and asked to give instruction in the Bible, and the school building was to be used as the place of meeting.

Rev. Mr. McIlwaine writes that he was summoned by telegram to a village which he had visited in May last, and where only one man had showed any sign of interest. Arriving there he found thirteen earnest seekers; and so deep was the general interest that from Tuesday till Friday, he writes, "I talked with inquirers almost without intermission from early morning till midnight every day."

At another village all the teachers in the school have been baptized through the influence of a Christian teacher.

A few years ago Mr. M. M. Vories was employed as a teacher in the Government School at Hachinan. Being a very earnest Christian he gave much time and attention to Bible teaching and other forms of religious work. The result was that on account of his success the Buddhists made a protest and procured his dismissal. He then adopted some other means of support and gave his time very largely to religious work, not only in Hachinan, but in other localities. He has just completed a three-story Y. M. C. A. building for railway men at Baba, in which are included a dormitory, reading, lecture and classrooms. The Sunday-school has an attendance of 120, and from 100 to 450 attend lectures and religious meetings.

"At the dedication service," writes Mr. Phelps, "representative officials vied with one another in expressing hearty congratulations. The Ken Superintendent of Education, representing the Governor, paid a splendid tribute to the heroic achievements of the founder of the Mission. The mayor and the pastor of the station, and the chief men of wealth, spoke with a warmth of appreciation of more than conventional signification. The leading journal of the province, formerly hostile, printed several strong editorials commending the work of the Mission." The dormitory rooms are full, and daily applications are being turned away.

At Naibara he has a Sunday-school of sixty, besides leaders, and religious meetings. Associated with him are one full-time secretary, one part time, one evangelist, and four night school teachers.

One of the evidences that Christianity has won a high place in the estimation of the Japanese officials is the annual grant of 10,000 yen ($5,000) for the support of the Korean Y. M. C. A. in Seoul. It was begun by Prince Ito, and has been continued by his successor.

The recent opening of a Christian kindergarten at Toyama was attended by the Governor, the Inspector of Police, the Minister of Education, and other well-

known officials of the province. The Governor's address was one of congratulation on the completion of the building, and the acquisition on the part of the city of such a valuable asset to education.

It is reported that "the address of the mayor was brimful of good advice to the parents, in which was blended Christian ideals."

At the dedication of the new Y. M. C. A. building in Kobe addresses of congratulation were delivered by the Governor, the mayor, and the vice-president of the Chamber of Commerce sent a letter, saying: "Religion is the life of our country. Without religious education strong men will not grow up, international peace will not be possible, and pure, honest govern-

SUMMER HOME AT KANATAWA.

ment will not exist. May this building be the means of promoting the religious life which is at the bottom of all things good."

Count Okuma is the founder and head of the Liberal Party, and also of Nuseda University. The following is an extract from an address of his at the dedication of the Chinese Y. M. C. A. dormitory:

"The fatal defect in the teaching of the great sages of Japan and China is that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man, and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the sage of Judea, by whom alone the necessary moral dynamic is supplied."

In the explanation of what was intended by the calling of a Conference of the representatives of Christianity, Buddhism, and Shintoism to consider in what way the moral condition of the people could be advanced, the Vice-Minister of Home Affairs made the following statement: "It is felt necessary to give religion an additional power and dignity. At present moral doctrines are inculcated by education alone, but it is impossible to inculcate firmly, fair and upright ideas in the mind of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven, as taught in religion. It is necessary that educaton and religion should go hand in hand to build up the basis of the national ethics; and it is therefore desirable that a scheme should be devised to bring education and religion into closer relations to enable them to promote the national welfare. This necessitates binding the State and religion by closer ties."

Mr. Tokonami has also written a book, entitled "Impressions of Europe and America," in which he asserts that the greatness of the Occident rests upon Christianity, and that Japan can never become or remain truly great without religious faith."

The Hon. S. Ebara was for some time chairman of the House Committee of the dominant party, and has been recently promoted to the House of Peers in recognition of his distinguished services as a statesman. This is all the more remarkable because he is one of the recognized Christian leaders in Japan.

In a recent address he said, "The greatest need of Japan is said to be economic development; but the basis of economic development is confidence, and confidence will only come as the fruit of moral and religious education, based upon Christianity. Our need is Christian character, based on Christian education."

Some years ago it was proposed that an

endowment fund of 300,000 yen ($150,000) be raised by the alumni of the Doshiaha for the establishment of a university; and practically that sum is now pledged.

In support of this project, *i. e.*, the founding of a Christian university, Prince Katsura, then Premier of Japan, wrote: "I am of the opinion that your school has been especially instrumental in emphasizing character and manhood in the young men of Japan. It is my sincere and earnest desire that your historic school may attain an even greater development and serve the country still more efficiently in the years to come."

The following incident illustrates just what is going on in the country. A Buddhist priest in the Hokkaido recently came to a Christian doctor for treatment, and the doctor asked the priest about the present religious condition in Japan. The priest did not know that the doctor was a Christian, and spoke his mind very freely, the substance of which was as follows: "We are in very great trouble, and don't know what to do. Christianity has hitherto been without recognition and influence. As the Government gave us their support we were quite content. But by the recent action of the Home Department, Christianity has been elevated to the top, and we must now hustle or we shall be left without following or influence."

One of the missionaries reports that the Buddhists are now especially active in promulgating their own doctrines wherever Christian work is being done. They are beginning to realize, what is evidently true, that a new day is dawning in Japan, and the rising generation is no longer satisfied with the teachings of the past. It is reported that of the 5,000 students in the Imperial University, only thirty are classed as Buddhists and sixty Christians.

Yokohama, Japan.

HAPPENINGS AT SOOCHOW

MRS. H. C. DuBOSE

THE Chinese say, "An inch of time is worth an inch of gold," but they hardly believe this proverb these days when so many hundreds are out of employ, thus necessarily "standing all the day idle." But schools full of children, a class studying the Bible and a crowd of women at the chapel, gives one so many opportunities for daily work, that one longs for many more inches of time during the twenty-four hours than ordinarily come to one person.

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest," is the command daily obeyed, hoping most of all for native workers.

Among the country inquirers is one who has just received the great blessing of a son in his old age. In his joy he made a feast on the day when his little son was to have his head shaved the first time. He had the musicians to discourse sweet music! ! to his guests during the feast, but he had no worship of idols nor of ancestors. So the next morning his brother came over and nearly broke his head open with a hammer to punish him for this slight put upon the ancestors. The brother also tore up his Bible and hymn-book. Poor things, Satan does make the road so full of thorns for the feet of those struggling to escape his snare. In the city there is a family of inquirers who wish to join the church together. Father, mother, son and daughter. The son has been very ill, and seems now cured in answer to prayer—not only his own earnest prayers, but those of his parents. The mother having no money just now, thought out the plan of opening a school and teaching all the little poor children around her free, as a thank offering to the Lord for her son's recovery. An elderly gentleman who has long gathered all the pauper characters he found around the streets, so as to make merit, has heard the gospel lately at the chapel and has thrown all this merit away and wants to show his love to the Saviour in whose merit alone he now trusts, by entering His Church and serving Him.

Soochow, June 13, 1912.

THE JAPANESE IN CALIFORNIA

MISS C. E. STIRLING

I HAVE been as busy lately as usually I was in Japan—as I am trying to organize an Interdenominational Christian Night School for the foreign men and boys (many at work all day) that are crowding into this community, and represent many nationalities and many grades of society, though most of them belong to the laboring class, of course.

I am undertaking the task of going from house to house among them with Christian reading in their respective languages, to help them in their new and trying surroundings, and to assure them that they will find among us some true and kind friends. They meet the reverse too often. I am doing the walking and talking, and a vast amount of both seems to be needed—but it will all pay in the end. When we are ready to begin, Professor W. L. Mason of the High School, a fine and gifted man, superintendent of Presbyterian Sunday-school, has agreed to take charge, and is enthusiastically interested. So are the evangelical churches and pastors and their Ladies' Foreign and Home Missionary Societies.

I realize, though, that we must be very humble and patient and willing to wait on the Master. Later news about dear Miss Houston has grieved and shocked me, for she seemed so well since her last return to Japan. She has been so brave and true—loyal and self-sacrificing at her post, amid many trials and obstacles. Often I have thought her truly heroic, and am glad I have told her so. Now she enters into rest.

Santa Monica, Cal., June 14th.

MISS ELLA HOUSTON

C. K. CUMMING

ON THE beautiful May morning of yesterday, the 6th, we laid to rest the remains of Miss Houston, of the Southern Presbyterian Mission, in the Christian Cemetery of Nagoya.

On the 18th of April, Miss Houston entered the hospital in Nagoya for an operation of a serious nature which was successfully performed on Thursday, the 25th. The operation itself was successful, but was of two hours' duration, and it left the patient thoroughly exhausted. The prospects for a rapid recovery, however, were very good, but within a few days peritonitis set in, and to this and other complications which arose, the patient succumbed during the night of May the 4th.

The funeral services were held in the chapel of the Kinjo Jo Gakko, of which Miss Houston was the Principal, on the afternoon of May 5th (Sunday). There were present almost the entire foreign community of Nagoya, members of her own Mission from Tokyo, Toyohashi and Kobe, a large number of her friends among the Japanese, and some of the patrons of the school. The services were conducted in both English and Japanese, and tributes of respect were paid by representations from the different churches of the city.

The interment took place early the following morning. A short service was held first in the chapel, and then the body was taken to its last resting place.

Miss Houston came to Japan in September, 1892, and in 1894 became the Principal of the Kinjo Jo Gakko, a position which she held until her death. Her whole missionary life was spent in educational work, and in this she was supremely interested.

Her life was marked by a high sense of duty. Fidelity to duty was her watchword, and in carrying this out she took no account of self.

She had also, in a marked degree, the courage of her convictions, and would stand firm and true for what she believed to be right. In her intercourse with the

Japanese teachers she was kind, but firm, and they respected the manner in which she managed the school.

She loved the pupils of the school and took a real personal interest in them. They, in turn, loved her. Her interest in the pupils did not cease with the termination of their direct connection with the school. But after they had graduated and gone out into the world to make homes for themselves or to engage in teaching or other occupations, she still followed them with loving thought.

We feel that the school and the mission have sustained a great loss also in parting with Miss Houston, but we bow in humble submission to him who makes no mistakes, knowing that "He doeth all things well."

And we are glad, too, that in His Providence one has been prepared who is capable of taking up the work that has so unexpectedly fallen upon her. We feel sure that God's blessing will still continue to rest upon Miss Thompson, who will take up the labor that Miss Houston has laid down.

ENCOURAGEMENT AT LUEBO

REV. L. A. DEYAMPERT

IT HAS been some time since I have written you, not because of neglect, but only that we are kept so busy there is but little time to write.

I am glad to say all are well and doing well, and the Lord is still blessing us in all our work. The less our number, the more we must do without thinking of the next man, for there is no one to whom we can leave our share of the play. There is no time to get sick nor to nurse ourselves when we are weary; in fact, we are now fulfilling the good word that says, "They shall run and not be weary; they shall walk and not faint."

Just now we are making preparations

A MARRIAGE PARTY AT LUEBO.

In center: two native evangelists with their brides just behind them.
At each end: two "best men" and their brides.

MRS. W. B. SCOTT'S SUNDAY-SCHOOL CLASS AT LUEBO.

for the arrival of our returning missionaries, Dr. Coppedge with his bride, and those who may be coming with them. Our steamer must be at the Pool now awaiting them, having carried down Bishop Lambuth and Prof. Gilbert, and also Mr. and Mrs. Sieg, all for the homeland.

We are all so happy for the fine trip into the Batetele country made by Bishop Lambuth and those with him, and hope it may soon be possible for them to open up a new mission. Mr. Bedinger, as you know, has arrived, and is entering heartily into the work. We are all so glad the Committee will increase our Congo force to fifty! Just think of fifty missionaries for the Congo! We shall take Africa then for Christ if not before. The Methodists will be here with fifty more, and with all our native helpers and our great Commander-in-Chief we shall wage a mighty conflict with Satan. We should never be alarmed, since God rules.

PERSONALIA

A LETTER from Mrs. A. D. Rice, dated June 8th, announced her arrival at Kuling, where, she said, "We could have been long ago if our Consul had not been over cautious." She had been separated from Mr. Rice for seven months, he being at Haichow, and she refugeeing at Hangchow. She says that Mrs. Vinson declined to avail herself of the oportunity of safety at Shanghai, except for a brief sojourn there, choosing rather to go back to the station and take her chances with Mr. Vinson "for better or for worse."

Dr. and Mrs. L. S. Morgan, the medical missionaries at Haichow station, have been spending a year at home recuperating and taking special courses of study at Johns Hopkins University. They are now ready to return, and expect to sail from San Francisco on the *Minnesota* of the Great Northern Line, on September 17th.

A letter from Dr. W. H. Venable states that everything has been quiet at Kashing for several months, and begs for the return of Miss Elizabeth Talbot, who has been detained at home longer than she wished,

pending the prevalence of uncertain conditions as to quiet and peace in China during the early days of the Republic. Permission has been granted Miss Talbot to return, and she was expected to sail from Vancouver by the Canadian Pacific Line on July 23rd.

Dr. Venable stated that he and Mrs. Venable had not taken any summer vacation for two years, but were planning to take a trip to Korea during June, expecting to get back early in July so that Dr. Hutcheson might take a short outing the latter part of the summer. In that way the hospital would not be closed at all during the summer.

Mrs. C. C. Owen and her four children reached San Francisco on their return from Korea, on May 27th, and are now at Lexington, Va., for the summer. She says: "It is good to be in America once more, but the children will not acknowledge that America is as good as Korea." Little Ruth was anxious to start back as soon as she landed, if she could have done so without leaving her mother and sisters behind.

The friends of Dr. and Mrs. Sheppard, formerly of the African Mission, will be glad to know that they have taken up work at Staunton, Va., under the auspices of the First Presbyterian Church. They have inaugurated a colored Sunday-school work which is expected to grow into a Presbyterian church in the near future. Dr. Sheppard's mother was a life-time member of the First Presbyterian Church of Staunton. She was a woman whose character commended universal respect and esteem. We hope that Dr. and Mrs. Sheppard will find a great and effectual door open before them in this field of labor, and that they may be very happy as they carry on their work in association with the friends who have known Dr. Sheppard all his life.

Rev. and Mrs. A. A. Rochester of the African Mission expect to sail early in August for Jamaica, where they will pay a visit to Mr. Rochester's family, and then proceed on their journey, expecting to arrive at Leopoldville about the first of November. As soon as they reach the field they will go to the new station, Mutoto, which has just been opened by a visit from Dr. Morrison. Both of these colored missionaries are highly appreciated by their fellow-members of the Mission, and both have made warm friends wherever they have visited during their furlough at home.

A letter from Rev. J. Kenton Parker announces the safe arrival of himself, wife and brother at Kunsan, Korea, on June 10th. Rev. and Mrs. Parker will be stationed at Kunsan for the present, and Mr. Wm. P. Parker will be stationed at Kwangju. These assignments are only temporary, however, and may all be changed at the annual Mission meeting in August. Miss Ada McMurphy, who sailed with the Parkers, stopped en route for a brief visit in Japan.

The following new missionaries for Korea will sail from San Francisco in company with Rev. and Mrs. J. F. Preston, on August 23d:

Rev. and Mrs. F. M. Eversole,
Dr. and Mrs. R. S. Leadingham,
Mr. William A. Linton,
Miss Lavalette Dupuy,
Miss Lilly O. Lathrop,
Miss Annie Lou Greer,
Miss Mary Dodson.

Rev. and Mrs. Chas. H. Pratt expect to join the Korean Mission in the near future, but at this date it is not definitely determined whether they will sail with Mr. Preston's party or not.

There are still one or two additions to be made to the force of this Mission in order to bring the number of missionaries up to what is supposed to be necessary to accomplish the work which we have undertaken in that field. Of course, as the Mission suffers loss by death or removal, the losses will have to be supplied by additional re-enforcements. This condition of the work in Korea is a unique experience in our missionary history and deserves

more extended notice than is possible to be given to it in this number of THE SURVEY. A full statement in regard to the matter will be given in our issue for the month of October, which will be especially devoted to the work in Korea.

Mrs. Graybill of our Mexico Mission has been obliged to return to New York to re-enter the hospital for a second operation. At last accounts she had undergone the operation successfully and was reported as making a good recovery. She expects to be able to return to Mexico in the early fall. Meanwhile, she is being taken good care of by her two brothers in New York, one of whom is a minister of the Gospel, and the other an eminent physician.

The friends of Dr. and Mrs. Wm. Malcolm will sympathize with them in the death of their little son, Jamie, who was left behind at an infirmary in New York when they went to China. He has been a great sufferer, and for that reason the hearts of his parents were all the more bound up in him. We know, however, that while they will be deeply grieved at his loss, they will also rejoice that his sufferings are ended, and that he has gone where sickness and suffering are no more.

A letter recently received from Dr. S. P. Fulton of Kobe, Japan, enclosed an invitation to the Commencement exercises of our Kobe Theological Seminary. Reference is made to the present condition and needs of this institution elsewhere in this issue of THE SURVEY.

Dr. Fulton says of himself: "My health has been better this year than last. I have kept up my full work in the seminary, and have also been able to keep up with the chapel work which fell under my care." Dr. Fulton's failure in health two years ago was due to overwork, the temptation to which, with all our missionaries, is almost irresistible, owing to the fact that the work to be done is always far beyond the physical capacity of those who are there to do it. We hope that he will be able to resist this temptation in the future sufficiently, at least, to prevent a return of his former trouble, and that many years of useful service may yet be given him in his important field.

HOW A GOVERNOR IN SIAM FOUND CHRIST

REV. HOWARD AGNEW JOHNSON, D. D.

(From "The Famine and the Bread," by Dr. Johnson)

DOWN in the Malay Peninsula a Christian missionary was preaching the Gospel to the multitudes who gathered to hear his message. For more than thirty years he has been a missionary in that country, and he loves the blessed work of traveling over the various provinces on long itinerations, often lasting six months. When I saw him in his home in Bangtok he was just starting on a journey of this sort. From his own lips I heard the following story:

Some years ago he was in the Malay Peninsula in a region where he had never been before, and was very much surprised to hear that the governor of that province believed in Christ. He inquired if any missionary had ever been there, and was told that no preacher had visited the place, but that once a man was selling copies of a book. The governor heard of this book, and bought one of the volumes. Now the teachings of this book, according to the report that came to the missionary, were very like his preaching. He expressed a desire to see the governor, and was told that a messenger had gone to announce the stranger's coming. Soon he received a request to visit the palace, which he did, accompanied by his wife.

As they entered the beautiful grounds about the palace, they saw through the trees an old man with a gray beard, clad in white, standing on the veranda of the house, and by his side his wife, also in white. When they caught sight of the approaching visitors, they exclaimed: "Hosanna! Hosanna!" When they were all

seated together on the veranda, the old man told of their remarkable experience. Thirty years before, when he and his wife were one day mending some of their broken idols, he suddenly stopped and called her attention to the wonderful character of the human hand, capable of making so many things. He said that his hand was a greater thing than these lifeless images they were mending. Then he declared that human beings, intelligent and creative, were greater than these pieces of wood and stone that they shaped into images and worshipped. "How absurd it is for us to worship these dead things, as if they could do anything for us!" he exclaimed. His wife agreed with him, saying that she had often thought the same thing. They decided that they would worship these creatures of their own hand no longer, but would destroy them. This they did, and returned to the empty room from which they had taken the idols, wondering what they should worship now. The governor said to his wife: "There must be a Being greater than man who made man, and the earth and the stars. We will worship him, the greatest Being in the universe." For thirty years they had been going together into that empty room to bow before their God, "feeling after him, if haply they might find him," as the Apostle Paul said to the Athenians. It was a striking instance of Paul's statement, in his letter to the Romans, that even thoughtful heathen are led to believe in a great Being because of the evidence of his intelligence and power revealed in nature. Paul said: "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his eternal power and divinity, so that they are without excuse."

Through all these years these two children of God lifted up their hearts to him in worship, striving to obey the law of God written upon their hearts. But they needed more light, and anxiously hoped for it day after day and year after year. The governor said that at last he heard of a man in his province who was selling a book. A sudden thrill of confidence came into his heart that this book was what he had waited for so long. In eager haste he sent for the man and asked about the book. The man said: "This is the greatest book that tells about the greatest Being in the universe." With trembling hands the governor took it. It was a copy of the Christian Scriptures, translated into his own language.

As he read the Old Testament, he said, the pictures seemed very familiar, for they were just the pictures of the life of his country. When the governor and his wife came to Paul's sermon to the Athenians on Mars Hill, where he spoke of the people worshipping the "unknown God," he said: "Wife, we have been living in Athens thirty years."

Through this word of God alone, without a human voice to help them, taught by the Holy Spirit of truth, they came to know the true God and Jesus Christ whom he has sent.

When the governor ceased to worship idols, he told his people of his convictions and practices, but he could not tell them much about any other religious life. When he came to know his Bible, however, he was prepared to teach them and help them to know the truth and obey it. The people had asked him for a statement of his faith, and he told the missionary that finally he had written it down. Going to a little box he took from it his confession of faith and read it aloud. With keenest anticipation the missionary listened to learn what a man thus taught only of God would formulate as his creed. It began thus: "I believe in God the Father, who made all things. I believe in Jesus Christ, the Son of God, as my Saviour. I believe in the Holy Ghost as my Comforter and Teacher." The statement contained the fundamental essentials of the faith that is accepted by the Evangelical Christian Church, with no addition of false views. The missionary said farewell to the aged couple, telling them that he soon expected to go home to America to visit his parents. The governor looked appealingly at his newly-found Christian brother and said:

"Missionary, I am an old man, and may

not live until you come again, but I wish to ask one favor. When I die I will go to heaven, but I will be far back among the unworthy ones, for I have been an idolator and have done so little for my Lord. But you will be close up to the throne, for you have had a long life of blessed service. Please promise that you will tell Jesus that I would love to be allowed to come near to him just once that I may see his glory."

This man was the only person who had the right to present any of his people to the king, and he had not appreciated the difference between the kingdoms of the earth and heaven in some of these things. Like a little child he believed and loved his Lord, and in his humility he counted himself one who would sit far down at the feast.

With tears of joy they separated. More than a year later the missionary visited the place again. The governor had gone to behold the King in his beauty, and to realize that he would not have to wait for any special introduction by any man. The governor's wife was living, and was teaching her people the truth as it is in Jesus.

There are many instances of the people who have been led to know the true God and to find peace and joy in Christ simply through the reading of the Bible, without any person to teach them. The Holy Spirit has been their teacher, leading them into the light of life. *It is a striking evidence of the sufficiency of the Word of God to give all men everywhere all the light they need to make plain the way of salvation.*

FOREIGN MISSION COMMITTEE NOTES

THE regular monthly meeting of the Executive Committee of Foreign Missions was held on July 9th.

Rev. H. S. Allyn of the East Brazil Mission was present and gave an interesting account of the work of that Mission, and especially of the condition and present needs of the work in the two schools at Lavras. The most pressing and urgent need at the present time is for two additional teachers in the girls' school, and it was decided that a special effort should be made to make the way clear financially and otherwise for sending out one of these teachers immediately. He reported that the number of pupils in the girls' school last year was about 125, and the number in the boys' school about 175. Three of the present year's graduating class in the boys' school who have taken a six years' course entered the theological seminary at Campinas in March, and three of the present year's graduates at the seminary were former pupils in the school. There are six candidates for the ministry now in the boys' school.

Rev. W. H. Hudson of the Mid-China Mission was present and spoke of the great crisis and opportunity at present existing in China. A budget of $186,000 presented by the two China Missions, to be expended within the next five years for their complete equipment in the matter of building, was approved as a part of the one and one-half million dollar fund to be raised during the coming year for our benevolent work. Mr. Hudson was requested to employ any time which he might be able to devote to the work during the remainder of his furlough in the effort to bring up as many as possible of the churches supporting missionaries on a basis of $600 per annum to the $1,000 standard. Rev. Lacy I. Moffett was authorized to co-operate with the Central Committee of the Special Campaign Fund in the setting up of institutes and conferences, and to devote the remainder of his time as opportunity offered to the promotion of interest in our work in China.

In view of the exigencies of the work created by the shortage of funds during the summer months, the Secretaries and each member of the Committee were directed to use every possible means, by personal solicitation and otherwise, to raise extra funds amounting to at least $30,000 between now and September 1st as a basis

upon which to begin a special campaign during the month of October.

Miss Harriette I. Pearce of New Orleans was appointed as a missionary to Korea, and Miss Edmonia R. Martin of Rock Hill, S. C., was appointed as a missionary to Brazil to assist in the school work at Pernambuco.

Action was taken approving of the plans for consolidating the work of the East China Medical College with that of the University of Nanking under one Board of Managers on the field representing each of the co-operating Missions, and one Board of Trustees at home representing each of the co-operating Boards, and Mr. W. H. Raymond was appointed as the member from our Committee on the Board of Trustees. This action was taken subject to approval by the two China Missions.

A letter from Rev. Arthur J. Brown, D. D., of the Board in New York, stated that a cable message from Korea announced that the trial of the Korean Christians accused of conspiracy against the Japanese Governor-General was in progress; that counsel and the presence of a certain number of missionaries at the trial had been granted to the accused; that seven Korean Christians had been banished without trial, and that fifty had testified that they had been subjected to torture during their imprisonment, and denying the charge of conspiracy.

A resolution was adopted requesting Rev. Charles H. Pratt to postpone his sailing for Korea for a few months in order that he might assist the Committee in the work of raising funds to meet our immediate necessities.

The Secretary of Foreign Correspondence was authorized to make all necessary arrangements for the Foreign Missionary Conference to be held at Montreat August 14th to 18th, and to provide for the entertainment of our speakers and missionaries who would attend the Conference. An interesting feature of this Conference will be an address by Hon. J. T. Canales, a prominent Mexican lawyer and member of the Legislature in the state of Tamaulipas, and an elder in our Mexican church at Brownsville.

The Treasurer was instructed to furnish each member of the Committee with a list of the churches now supporting missionaries on a basis of $600 in order that advantage might be taken of any opportunity that might arise for bringing all these churches up to the $1,000 standard. If this result could be attained it would not only go far towards the liquidation of our debt, but would be the greatest possible safeguard against the accumulation of any debt in the future.

The Treasurer's Report will be published in a separate communication.

S. H. CHESTER,
Secretary.

FOREIGN MISSION TREASURER'S REPORT

RECEIPTS FOR JULY, 1912.

SPECIALS.		
Children's Day	$ 1,606 25	
Other Specials	3,703.97	
		$ 5,310.22
REGULAR.		
Debt Fund	1,989.99	
Current Funds	31,366.26	33,356.25
Total Receipts for July, 1912		38,666.47
Receipts for July, 1911		30,052.65
Gain for July, 1912		8,613.82
BANK BALANCES.		
Special Account Credit in Bank		9,361.96
Regular Account Overdraft		1,903.49

LIABILITIES.		
Due Missions	$43,329.80	
Bills Payable—Borrowed Money	73,052.00	
Bills Payable—Accepted drafts of Mission Treasurers	15,411.23	
Funds on Deposit	2,400.00	
Overdraft in Bank	1,903.49	136,096.52
Less Advance Payments to Missions		47.10
New Liabilities August 1, 1912		$136,049.42
Total Receipts from Children's Day to August 1st		$ 7,403.96

I feel quite sure that the gratifying increase in our receipts as shown by the above report, is largely due

to the response made by many of the Treasurers of churches and societies to the letter addressed to them by the Committee on Home Development and Administration requesting that prompt remittance be made to our Treasury during the summer months.

Out of the Special Funds contributed for that purpose, we have paid the outfit and traveling expenses of the party of outgoing missionaries to Africa; which sailed from Philadelphia on the Steamship "Merion" on July 27th, and also of the Korean party which sails from San Francisco on August 23rd, on the Steamship "Manchuria."

According to the instructions of the General Assembly, the outfit, traveling expenses, and $1,000 per annum for support for each of these missionaries was secured from individuals or churches, with the distinct understanding that funds contributed for that purpose were to be over and above their regular gifts.

Respectfully submitted,

W. H. RAYMOND, *Treasurer.*

Senior Program for September, 1912

Topic.—JAPAN.

Motto.—"Some can go; most can give; all can pray."

Hymn.—"The Son of God goes forth to war."

Scripture Reading.—Romans 10.

Prayer.—(a) That we may individually be filled with the spirit of intercessory prayer.

(b) That the Holy Spirit may be poured out on the Southern Presbyterian Church.

(c) That our Church and workers in Japan may feel the power of the Holy Spirit.

(d) That our missionaries may have the strength to meet their opportunities.

Hymn.—"Prayer is the soul's sincere desire."

Reading.—"The Third Prayer."

Topical.—Notes from Japan.
Message from Japan.
Happy Ebe San.
Letter from Mrs. Monroe.

Prayer.

Minutes.

Roll Call.

Business.

Close with the Missionary Creed recited in concert.

SUGGESTIONS.

Assign the topics for prayer in advance.

The Leader should always be prepared to substitute any "absent papers." Some societies impose a small fine upon members failing to have their part of the program prepared. They must either take the part themselves or be responsible for it.

Appoint a Reporter to review the September SURVEY. If the reviews are made in a bright way, and stopped at an interesting point, members will be stimulated to "read the rest."

Junior Program for September, 1912

Topic.—JAPAN.

Song.—Selected.

Scripture Reading.—Psalm 19.

Prayer.—For the Children's Mission Bands that they may remain faithful

For the needed number of helpers to volunteer for Japan.

For the money to be given to send them.

Song.—"In Lands Far Away."

Minutes.

Roll Call.—Answer with a verse on GOING.

Business.

Dialogue.—Japanese Customs.

QUESTIONS.

1. Why is Japan often called the "Sunrise Kingdom?"
2. What are the two principal religions of Japan?
3. What is Shintoism?
4. What is Buddhism?
5. Who was the first Christian missionary to Japan?
6. What was his success?
7. What followed, and why?
8. When was Japan opened again?
9. Give a brief sketch of our Japan mission.

Reading.—Japanese Festivals.
Message from Japan.

Exercise.—"How."

Song.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

In addition to the questions given, ask the names of our own stations, and have one of the children to locate them on the map.

Let one of the larger children draw a map of Japan. This should be done before the meeting.

The children could find out the product of Japan, and as they are mentioned, write the names on a blackboard.

In all the work of the Band, vary the meetings as much as possible, and always give each child something to do.

Monthly Schedule for Foreign Mission Topics

January, ... *Mid China*
February, ... *North China*
March, ... *Mexico*
April, ... *Africa*
May, ... *General View of the Field*
June, ... *Industrial and Educational Missions*
July, ... *Signs of the Times*
August, ... *Medical Missions*
September, ... *Japan*
October, ... *Korea*
November, ... *Brazil*
December, ... *Cuba*

Suggested program, with package of leaflets for each month, will be sent for 10 cents, or by subscription for the year, $1.00. Address EXECUTIVE COMMITTEE FOREIGN MISSIONS, First National Bank Building, Nashville, Tenn.

Women's Department

OUR MISSIONARY SOCIETY'S "MAY MEETING"

MRS. MARY MORRISON LEMLY

IF ANY Society had a more unique or instructive and at the same time a more interesting meeting than the one held in the Lexington (Miss.) Presbyterian Church on the night of May 27th, we should like to know about it.

At the beginning of the year the "Missionary Society" was separated from the Aid Society, and leaders were appointed for each month in the year.

Some very interesting meetings had been held, using the program suggested by THE SURVEY, and when it was discovered that the topic for May was a "Review of the Field." the ladies decided to make it a review of our Church's work from the beginning. So each leader representing the different countries in which we have missionaries, was to get up a short, concise report of the work in her country from first down to the present time.

The papers were *very* good indeed, and each leader added much even to her knowledge of the work. They were delights to the hearts of the originators of the plan, and would have done credit to any older Society.

These reports were read by different men in the church, thus broadening the scope of their usefulness.

The program was interspersed with a missionary song by the children, several splendid solos, and closed with the song, "The Whole Wide World for Jesus," sung by young ladies in the native costumes of these seven countries represented.

A short plea for more workers and more money was made by the pastor, Mr. Lemly.

After the program the large congregation remained to inspect the curios gathered from the various fields. These were displayed in different parts of the church, each section designated by their country's flag, and were of great interest. Over the pulpit flags of all the nations were hung, with an immense missionary map of the world.

This missionary symposium was greeted by a full house and will, we are sure, result in much good both for the work in our far away lands and in an awakened interest in the home Church.

The local paper had an interesting account of the meeting.

Lexington, Miss.

THE FASHIONS IN JAPAN

GERTRUDE MACARTHUR

IN JAPAN no little girl lies in bed late mornings. Between five and six o'clock everyone in the house is awakened by the loud noise of the rain-shutters being pushed back by the servants, who seem never to sleep. Japanese houses are all open during the day and tightly closed at night so that robbers cannot enter and the rain cannot spoil the polished veranda or paper-sliding doors within.

Once awake, it does not take long for the girls to dress. In olden days the arrangement of the hair was so elaborate that it was done seldom. The girls slept

on the narrow, high, hard pillow that protected the hair. Now the school girl wears her hair much as a foreign girl wears hers, sleeps on a lower, softer pillow, and has her hair combed every morning. The girls themselves, or the maid servants, fold up the futons, or quilts, on which the family have slept. These big, thick quilts are used instead of mattresses, and are laid right on the floor. In summer time the mosquito net is taken down, the big, dark green net with bright red border which is so necessary in a country where the mosquitoes are very troublesome.

At Breakfast.

You and all your family come together every morning in your dining room and sit down around the big table to eat your oranges and oatmeal, boiled eggs or griddle cakes. But the Japanese eat in any room convenient, often in the same room in which they have slept, for by breakfast time the bed has been lifted from the floor and put away, or hung out on the balcony in the air. There is nothing in the room except the chest of drawers, the low mirror, and the table, not more than a foot high, and perhaps a small bookcase. The little school girls sit down on the floor with their feet under them—a very comfortable way to sit on a cold day, for it keeps the feet perfectly warm—and with their chop-sticks they eat rice and pickles and drink fish-soup and tea and do not spill a thing. Then they tie up their school books and little box of "beuto," or luncheon, in a bright-colored square of cotton. These "wrapping handkerchiefs" are of purple or blue or orange, and sometimes have interesting pictures on them. They are most convenient for school children and ladies out shopping or men traveling.

On the Way to School.

At the door the girls slip their feet into sandals, while the servants kneel at the step and say, "You are going, but come back," and the girls bow and answer, "I go, but shall return." They look very neat as they start to school. As O Haru San is ten years old, her hair is brushed smoothly back and tied on top with the brightest pink or scarlet ribbon, while O Take San, who is seventeen, has her hair arranged high on her head with side combs like those worn in Europe or America, and with an artificial flower pinned at one side. Haru means "spring," and Take, "bamboo." The Japanese love the plum blossom for its purity and simplicity, so you find many girls named Ume or "plum." Many others have the names of virtues that the Japanese especially admire, like "quietness," "gentleness," and "modesty."

Styles for Japanese School Girls.

The dress of the Japanese school girls is always a surprise to foreigners, who imagine them in gay kimonos with big sashes and elaborate hair arrangement, ornamented with big fancy pins and small fans and tinsel decorations. Instead of this dress the girls wear often quite sombre colors in their school kimonos. A dark red or purple pleated skirt is required for school girls and teachers. Their hair is arranged according to age, and though a few have it elaborately done up in big roll and wings, the majority wear their hair much as American girls do, except that the Japanese have no curls and the little girls brush their hair back very tightly and smoothly and tie it with white strings, which they do not try to hide.

Styles in Shoes.

On rainy days the girls wear the very high wooden sandals or rather clogs, called "geta," that have wooden supports three or four inches high and so keep the feet perfectly dry, while foreigners are struggling in the mud that pulls off overshoes or comes over the top. These "geta" keep the feet dry and clean in the muddy streets of Japan, but they are rather difficult for walking. Many girls of the upper classes adopt European fashion and wear shoes and stockings to school, but as few of them and muddy on a rainy day, and make the wear overshoes, the leather shoes get wet school-room floors dirty, as these shoes cannot be left at the door as can be done with the Japanese "geta."

RAINCOATS AND UMBRELLAS AND JINRIKISHAS.

To protect the pretty kimonos from the rain, the girls wear dark colored raincoats that cover them all up. The Japanese paper umbrella, the paper well oiled, so that it lasts through many a rain storm, is a far greater protection from the rain than is our small silk umbrella. And the big Japanese umbrella, yellow with a broad black border, or dark red or blue, is far more picturesque than our dull monotonous black.—*Missions.*

MEMORIES OF MY JAPANESE SCHOOL-GIRLS

SCHOOL girls in Japan are a bright, interesting class, easily distinguished from the crowds in the street not only because of their habit of passing regularly to the school nearby loaded with the usual text-books, but because the government has ordered that school girls wear a full kilt-skirt over their narrow kimonos, and they are seldom seen without this skirt nowadays. Many of these girls wear their hair braided, or tied back with pretty ribbons much as American girls do. But the real charm of a Japanese school girl is in her

GREAT DELIGHT IN ATTENDING SCHOOL.

This is shown in her happy smile and in the welcome which she gives to every one connected with her loved school, especially to the teacher, whom she watches and to whom she listens with the keenest interest. She will hold a lapful of books while she may sit on a seat too high for her short limbs to reach the floor, and find the place in her tiny Testament, afterward shifting her books in order to rise with all of the others to sing the morning hymn. I have often thought that the attention given a teacher at the beginning of a school term was enough to inspire an ordinary mortal to tell the class a story or grant them a holiday instead of teaching the prescribed lesson.

A Japanese school girl usually finds some plausible excuse for any neglect in the preparation of her lesson and prides herself on having her papers and notebooks all tidily prepared. I recall the disappointment of one tiny miss who brought her spelling lesson all carefully copied from the book, when she found that her teacher really expected her to learn it.

Each girl possesses several pencils which she keeps artistically sharpened, and she can produce

PAPER FROM HER SLEEVE

any time that it may be, even unexpectedly, called for. She herself uses this soft, tough paper in place of a handkerchief, throwing it away when soiled, or tears and rolls it into a string to mend her broken shoe, or converts it into a bandage for a cut finger. To most private schools she carries a tiny box of lunch of cold rice and relishes, which at noon she eats daintily with chop-sticks, and she shares with the others the hot tea provided by the school for its teachers and pupils. When she reaches home she has an early, hot supper, and in the evening she lunches on fruit, hot sweet potatoes or bean and rice-flour cakes before crawling into her warm bed of cotton pads spread over the rice-straw mats which cover all the floors of her home.

Just now the leading interest is gymnastics. In this department our school girl learns to turn her toes out, to lift her feet and walk like foreigners; to stand straight with chest thrown forward, and not shoulders drooping as in olden times; she plays tennis and even basket-ball, and is said by some of her old-fashioned friends to have become "mannish." But for many, even of the modern girls, such physical advantages soon lose their charm and they settle down to the old habits of life with their evil results upon the system. Foreign music always appeals to them. Many take lessons on the organ, an instrument not so inconvenient in a Japanese home as a heavy piano; and some study the violin, while all love to sing foreign tunes. The two hundred and fifty girls in our school are a most easily trained group of singers. They are of all ages and years of musical instruction, chiefly without any idea of foreign singing, but they are eager and responsive. There is

often an opportunity provided for the school girl to learn some foreign social customs. These she is eager to know but dreads the attempt, fearing her awkwardness. To learn, however, to

MAKE BREAD AND CAKE

and to cook beefsteak is most inviting, and she becomes very skilful because she loves to follow directions.

Perhaps of all the new things she learns there is nothing that fills her with greater wonder than her Christian teacher's idea of God, and the Bible teaching of what the Heavenly Father expects of girls as well as of grown people. With all this fascinating life around her, is it any wonder that often when a school girl hears of a proposed marriage which her family are arranging for her, she grows pale and listless and longs to remain a school girl forever.—*Lila S. Halsey, in Woman's Work.*

Joshi Gakuin.

NO MORE MISSIONARIES FOR JAPAN?

THE question is asked, "Should missionary reinforcements be sent to Japan, or has the day for sending new missionaries to Japan passed away?" There are four reasons why additional reinforcements should be sent at once:

1. Because the missionaries are calling for them. No one knows the conditions in Japan as well as the missionaries who are engaged in the work there.

2. Because the Japanese are calling for them. This is because the native Church of 75,000 communicant members feels unequal to the task of evangelizing 50,000,000.

3. Because the facts as to the unevangelized condition of the overwhelming majority of the Japanese are indisputable, both as to the cities and the country.

4. Because Japan presents all the elements of a great spiritual need and opportunity. The nation faces the gravest ethi-

MISSION HOME AT TOKUSHIMA, JAPAN.

cal problem. We ought not to be intimidated by the idea that superlative men are indispensible—that there is no place for the ordinary man. Prof. Drummond's oft-quoted remark on the subject of men needed by Japan has done much harm. To be sure the strongest men are needed everywhere, not less in Japan than in Scotland and the United States; but to be sure also, the great work of the world in all ages and in every land has been done by the masses of common men, and the best leaders have not been those who would have responded to a call for the man who believed themselves superior. It is good, plain men who do the real work in every field. Our great peril to-day is that we will lose ourselves among manipulations and schemes for organization, while we neglect the forces which create the material to be manipulated and the life to be organized. Our great weakness everywhere is not in our leadership, or our conventions, or our theories as to how things should be done, but in the downright, homespun, unexploited work which the plain men alone are able and willing to do.

We should act in this matter without any fuss or tumult, but quietly and steadily, and we should act now, at the same time keeping in mind the fundamental principle that all we do now in the way of reinforcing inadequate missionary agencies must be done with a clear view of the primary responsibility of the Japanese Church to reach the Japanese nation, and with a clear adaptation of all our plans to the end of building up that Church to undertake and accomplish its task."—*Dr. Robert E. Speer, in The Continent.*

COUNTRY WORK IN JAPAN

FOR the past twelve months we have been trying to make a beginning at real country work—I mean work in the smaller villages. This has resulted in some most interesting and unusual experiences.

Every missionary working in Japan has had, perhaps, more or less opposition from the school authorities, especially in connection with work for children. Not infrequently are Sunday-schools entirely broken up because the Government school teachers have forbidden the children attending. Recently we had an experience so exactly opposite to this, that the telling of it may be helpful to others, at least in giving hope to what the conditions may eventually become.

A young man, who is a member of the Matsuyama Church, is the principal of the school of a very small mountain village, thirty-five miles south, at the dividing line between Iyo and Toso provinces. Repeatedly, when attending services at Matsuyama, he had urged us to visit him, and hearing of his earnestness in teaching Christianity to others, we had often planned to go. But on account of the difficulties in reaching such a remote and mountainous district and the pressure of work near home, we had postponed it until last fall, when a letter came from him, saying there were several people waiting for baptism and for us to please come and examine them. Of course we went at once, and found, in a small way at least, a condition like that occurring in Korea, where groups of people have been meeting for Bible study, and without the aid of missionary or native evangelist, converts made and prepared for baptism.

After traveling all day by jinriksha, we came to a small village where we were informed the remainder of the journey would have to be made on foot, as the road was nearer perpendicular than horizontal. After a steep climb of half an hour or more, we arrived at a typical mountain village of forty or fifty houses. We were taken at once to the schoolhouse, where the children were still waiting, although the hour for dismissal had long passed. This school was quite large, compared to the size of the village, and we found upon inquiry, that it did service for a number of villages, some of the children coming several miles to attend.

We were asked to address the school, as the children had been waiting for that purpose, and we were informed that a

direct talk on Christianity would not be out of place. After the talk, we were told that the children would sing for us, and we were rather surprised to note that the song selected was one from the Christian hymn-book, and that the children sang with a skill and freedom that only comes from oft-repeated practice. We were further surprised when the principal announced that they would be dismissed with prayer. Every child quietly bowed his head, and it was evident that this was not the first time prayer had been offered in that school.

Still another wonder was added when it was announced that the evangelistic service for the villages would be held in the same building, and by eight o'clock the room was full of attentive listeners to the once despised "Jesus doctrine."

Knowing the attitude of the Educational Department, I wondered whether the principal was not risking his position in thus openly avowing his faith and leading others to it. I was told, however, that in the first place, he did not care, counting his faith in Christ above all else, and in the second place, that his life in that community had made such an impression that whatever he did was endorsed by the people.

Would that we had more heroes like this humble school teacher. The work would move faster if we did.

Our next surprise was when we were informed that as the village had no hotel, we would be entertained in the school building, a small room used as a study by one of the teachers being put at our disposal. After supper, which was prepared for us by one of the teachers, we were told that every teacher in the school wished to be baptized, and that they were ready for an examination as to their knowledge and faith. When we asked where this should be done, we were further surprised to be told that the office of the school would be used for that purpose. The examination being satisfactory, four persons were baptized and the customary baptismal hymn, "I am now among Thy saints," rang out from the office of that Government school, voiced by every teacher in it.

YOUNG JAPAN PICNICKING ON A SAND HEAP.

In the second trip, recently made, a communion service was added to those already held in the office of this school and an audience of several hundred people assembled in the evening to hear the Gospel.

With the school of that village as an evangelistic agency, it ought to reach the older people as well as the children with the good news of salvation. May we not hope for the time when many of the schools will be open to us, and when lay workers in large numbers will be raised up to assist in the evangelization of Japan. The time has come when we must get out into the remote country districts, and we will have more than one surprise at the open hearted simplicity and hearty welcome of the people. The Lord is preparing the way. Will we follow?—*The Messenger.*

Rev. S. L. Morris, D. D., Editor. Miss Barbara E. Lambdin, Literary Editor
P. O. Drawer 1686, Atlanta, Ga.

THE ALTOGETHER CAMPAIGN

Combination.

COMBINATION is the spirit of the age. It has become the fixed principle of the business world. By putting the principle into practice, great railroad systems have attained success, when the constituent parts operating independently had been conspicuous by their failure.

The Church cannot be conducted on wordly principles, and must not yield to worldly methods. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." God is the sole source of strength; and when the Church loses sight of that fact, and depends chiefly upon machinery and worldly methods, her success is more apparent than real; spiritual results are barren. Of Israel, the Church of the Old Testament, it is said, "He gave them their request; but sent leanness into their soul."

This much is said by way of warning, "lest we forget, lest we forget." At the same time, we wish to insist that combination is not exclusively a worldly principle. It is recognized in the Word of God as one of the most potent influences in the extension of the kingdom of God. With faith in God it is promsied that "one shall chase a thousand, and two (on the principle of combination) put ten thousand to flight." "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." This puts a premium on co-operation in spiritual matters, for two is the very smallest number that can combine.

Christian Co-operation.

Acting on this principle, the largest denominations in the United States, chiefly in the North, have inaugurated "Altogether Campaigns," and as a result church debts of long standing which had embarrassed many Boards disappeared as if by magic, and great forward movements lifted the entire Church to a higher plane. Our own Church, too, has caught the inspiration. One of the best things accomplished by the Permanent Committee on Systematic Beneficence was in the direction of consolidating kindred causes, and securing co-operation among the agencies.

The most significant of all movements, and one which seems to promise most for the development of the Church and the advancement of the Kingdom is the "Altogether Campaign" now being inaugurated somewhat after the great campaign the United Presbyterian Church recently brought to a successful finish. The four Executive Committees have undertaken to raise one and one-half million dollars, to be prorated among them according to their relative importance; and coupled with it will be a concerted effort to arouse the evangelistic spirit of the Church and win thousands of souls for Christ. Is not this program worthy of the most ardent prayers, profoundest thought, and the supreme energy of the whole Church!

Twofold Campaign.

Beginning March 1st, an effort will be made to enlist every church in a simultaneous Every Member Canvass, to be finished during that month, to secure one million dollars for the missionary and benevolent work of the Church. At the same time a campaign will also be carried on for the funds so greatly needed to equip adequately the four great Causes for prosecuting their departmental benevolence.

Culmination.

Over and above all, however, is the Evangelistic Campaign, which will seek to secure the co-operation of the whole Church. Every pastor is urged to cultivate the evangelistic spirit. Every Presbytery is asked to employ one or more evangelists for its own work. Every church within our bounds is entreated to hold at least one protracted meeting before the next General Assembly. Ministers are invited to volunteer their services for special meetings. Christian workers are urged to come forward and join in the movement. The first Wednesday in October is set apart as a day of fasting and prayer, in view of spiritual barrenness. The whole Church is called to prayer—earnest, concerted, importunate prayer The aim of the entire movement is the winning of souls; the salvation of thousands of people. Will the Church of God arouse itself? May the Spirit of God baptize the whole Church as at Pentecost.

MINGLING WATERS

LOOKING from the window of a railroad train recently, two streams were seen to flow together and melt into one. They were opposites in color—one was clear and beautiful, the other thick with mud. For some distance they flowed side by side, distinct, as if reluctant to unite; then the waters mingled and the color of the muddy stream predominated, while the clear waters were apparently lost.

Are we not in danger, by reason of the muddy currents which are flowing into our midst? It is so much easier to taint and discolor the pure than to change the impure. The religious life of every great city is being affected by foreign influences, lowering the standard of religious life. Fruitstands openly selling on the Sabbath, soda founts rushed to accommodate the demands, crowds flocking to parks on the Sabbath, the Sunday newspaper, etc., give evidence of the degeneration of our own people, due largely to the example of others—once condemned, but now imitated without any compunctions of conscience.

Evidently we are in the midst of influences which make this a transition period in the life of the Church. Will we be able to maintain the sanctity of the Sabbath and the religious traditions and customs of our fathers; or will we be swept into the current of ungodliness? Is it not time to rally the Home Mission forces for strenuous resistance, if we are to preserve the faith of our fathers and save our children of the future? "Doth a fountain send forth at the same place sweet water and bitter?"

PLANNING LARGER THINGS

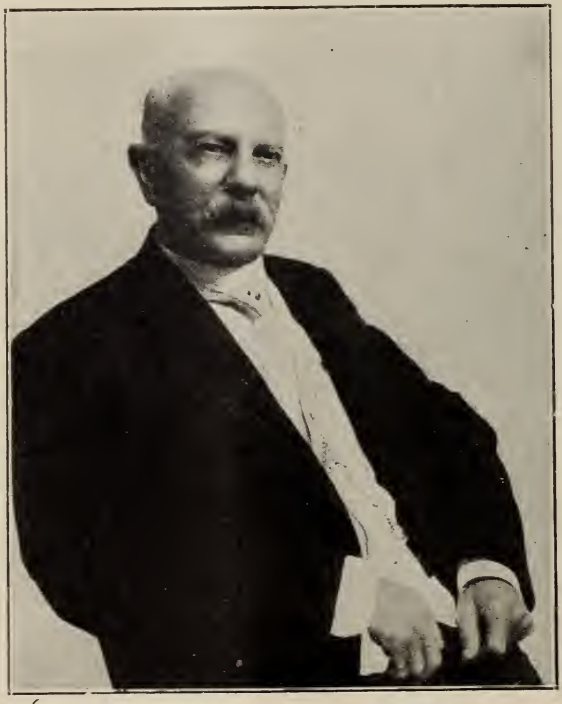
REV. A. R. HOLDERBY, D. D.

ONE of the greatest problems confronting the Church to-day is the question of evangelizing the cities. Much has been done in the way of supplying the rural districts with the gospel, while the teeming population of our great cities has been sadly neglected.

It is true that a few of our larger churches have done, and are now doing some mission work in the cities, yet the great masses of the unchurched people have not been reached.

The Presbyterian churches of Atlanta have not measured up to their duty in

the matter of city evangelization. A few of the larger churches have done a good work in this direction, but no united, concerted action has yet been undertaken by the Presbyterians of Atlanta. The First Presbyterian Church a number of years ago organized the Barnett Mission, now the Barnett Church, and in the Northern section of the city, and much good has been accomplished by that work. The Central Presbyterian, with the last twenty years, has established several missions, every one of which has become a self-supporting church.



REV. A. R. HOLDERBY, M. D., D. D.

North Avenue, Westminster, West End, Inman Park, Georgia Avenue, Pryor Street, and Wallace Church, are all engaged in some distinct city mission work. Moore Memorial Church has from time to time organized Mission schools within its territory, but has found its Institutional work more satisfactory and profitable.

A free medical dispensary and daily clinic have been operated by this church for a number of years. There is a staff of fourteen physicians and specialists connected with this clinic, and all patients who are not able to pay for medical or surgical service are treated absolutely free. Hundreds of patients have been treated, and instances could be cited of some who in this way have been reached by the gospel.

The Local Home Missions Committee of Atlanta Presbytery is now arranging for a city-wide evangelistic movement in the near future, when a tent will be used and an earnest effort made to reach many sections in need of the message of Christ.

Having been disappointed in several articles promised for the current number, the Editor craftily took advantage of a call at the Home Mission Rooms by Dr. Holderby to request "instanter" a brief account of the city missionary work of the Presbyterian churches in Atlanta. Without delay, the above concise and comprehensive account was furnished. There is no one in this bustling Southern city better qualified to state what the Presbyterians are doing, and what they ought to do, than Dr. Holderby. He celebrated recently the twenty-second anniversary of his pastorate of Moore Memorial Church, and is in point of service the "Dean" not only of the Presbyterian pastors in Atlanta,

but in the State at large, as well as of the pastors of all denominations in the city.

As an aside, the Editor would like to remark that Dr. Holderby's humor, as his zeal and love, "never faileth." Urged to mention his titles, to accompany his picture, also requested and promised, he gave as his first anl chiefest, S. S. B. G., which interpretel means, a "sinner saved by grace." After that, with some drawing, the following were extracted, D. D., M. D., and Surgeon-General on the staff of General Bennett H. Young, U. C. V. This soldier of the "Lost Cause," of the scalpel, and of the Cross is doing a city-wide work that ought to be supported by all the Presbyterian churches in Atlanta, and that might become, with such co-operation, the battle field of the *successful cause* of living and preaching the Gospel in the crowded sections of this Southern metropolis.

"UPS AND DOWNS" OF THE CUBAN MISSION

REV. P. H. HENSLEY, JR.

THE gospel services have been continued, with about the same attendance. Some who were formerly with us and left, have returned. Reverends E. N. Someillan and Francisco Castro of Havana, Cuba, gave us two most excellent sermons to large and attentive congregations, as they passed through Tampa returning from the Louisville Assembly.

The work has had its ups and downs. The rainy season began early this year, and the many heavy showers have affected the attendance at Sunday-school. Besides the rains, the Sunday picnics have carried off numbers of those enrolled in our school, and who attend more or less regularly when not otherwise engaged.

Our Mission has continued to take part in the W. C. T. U. medal contests, our representatives winning one of the medals offered. The literary and social program was enjoyed by a large and select audience.

The day school was opened after the close of the public schools, and has been encouraging in the numbers attending and the interest shown. The Bible is taught daily through stories and memory verses. At the daily devotional exercises the children take turn in leading in the Lord's Prayer.

Instead of the Junior Christian Endeavor Society, we plan soon to form two organizations, one for boys and another for girls.

It has been deemed best again to postpone the definite organization of the church, but indications are favorable for its consummation in the early fall. The character of the neighborhood around our present location is becoming undesirable on account of the numbers of negro tenants moving in. This has operated against our work, and the only remedy is to secure a change of location as speedily as possible.

The Spanish class at the Tampa Heights Church has continued since the first of the year. It has added interest to the main school, and in itself promises greater things.

Ybor City, Tampa, Fla.

CITY MISSION WORK IN RICHMOND, VA.

REV. JOHN J. FIX
Chairman, Home Mission Committee

THE extension work of the Presbyterian Church in Richmond is probably unique. Recently there has been organized in the city a League composed of the ministers, elders and deacons. A yearly fee of one dollar is required for membership, and shares of ten dollars each are voluntarily taken by members and by others to furnish funds for its work.

The League is so organized that it works with the Home Mission Committee of East Hanover Presbytery. This Committee is composed of a chairman; five members from Richmond, who are members of the League, including its president; and

CITY MISSION WORK IN RICHMOND, VA.

No. 1. Fulton Mission. 2. Seventeenth Street Colored Mission. 3. Hoge Memorial. 4. Fairmount. 5. Montrose. 6. Reed Memorial.

five members from other parts of the Presbytery who have no connection with the League.

The city is divided into districts, with a committee appointed by the League to be responsible for each section. With an executive committee composed of the officers of the League, an advisory committee composed of the pastor and one elder and one deacon from each church, with a yearly meeting of all its members, the League is a powerful aid to the Home Mission Committee in advancing the blue flag in historic Richmond.

The oldest and most important mission enterprise in the city is the Hoge Memorial Church. This was founded by Dr. Moses D. Hoge, and is entirely supported by the Second Church. A new building for Sunday-school and institutional purposes is being completed, and a systematic and aggressive work is being done among the needy ones, by Rev. F. W. Phillips and his faithful assistants.

Further to the east is the Fulton Mission, which was also established and is largely supported by the Second Church. Here a vigorous Sunday-school of eighty-eight members is maintained, with regular preaching service by a seminary student.

Still further eastward, just beyond the city limits, is Montrose Church, a mission of the Third Church, until a separate organization was made a few years ago. This church is under the care of the Home Mission Committee, and is supplied regularly with preaching by a student from the seminary, and recently seventeen members were received at the close of a successful meeting.

The work in the Fairmount section, in the northeastern part of the city, is largely maintained by the First Church. Here a growing Sunday-school of eighty-five scholars is training up church members. A new and very attractive building has recently been dedicated, a student preaches with regularity, and the church organization is being constantly strengthened.

Westward from Fairmount is the Reed Memorial Mission. This is a child of the Grace Street Church, and is supported by it. This, too, is under the care of a student from Union Theological Seminary. The Sunday-school numbers 125, and recently a meeting held by the students who teach there resulted in much good.

Still further west along the northern border of the city is the Marshall Street Mission. This is also the effort of the Grace Street Church, and a Sunday-school of fifty-two members is supplying a needy part of the city with Bible study privileges.

In the extreme west is Scott's Addition. The Westminster Church began this work. The League has purchased a splendid lot here, and is planning to rebuild the old Westminster Church on this lot as soon as it is vacated. A Sunday-school numbering 100, regular preaching by a seminary student in a community possessing no other religious work, seem to indicate a large future usefulness.

One of the most important phases of the mission effort is among the colored people. The Ginter Park Church has a Sunday-school of forty-one scholars, and the League has begun a work on Seventeenth Street which bids fair to accomplish great things for this section. From this community the jail and penitentiary receive many recruits. The children are almost wholly destitute of home training, and church privileges have not been of the kind needed. Two hundred and six children have been gathered into a Sunday-school, which is presided over by a student of the seminary. To assist in this work more than twenty-five white volunteers are giving their aid. It is the plan of the League to teach the children to be useful men and women, and just as soon as the work is well enough established to justify the expense, necessary equipment will be installed.

With these nine points reaching a total of 1,005 Sunday-school scholars, and other points in view which we hope to develop in the near future, it would seem that our Home Mission work is fairly well in hand, and that Presbyterianism in Richmond is not as dead as some of our friends are inclined to think.

Richmond, Va.

THE GOSPEL MESSAGE FOR THE SILENT FOLK

W. F. CRUSELLE

[Several years ago a young woman lived in Atlanta, beautiful of face and disposition, whose ears God had not touched with hearing, nor her mouth with speech. Possessiong only slender means, and having no near relatives, after her mother's death she was compelled to assist in her own support, and bravely and gladly joined the ranks of the workers, being employed in the office of *The Atlanta Constitution.*

She it was who first interested Mr. Cruselle in the mutes of Atlanta,. and who afterward taught him the sign language. He not only concerns himself about their physical welfare, endeavoring in every way to see that they get a "fair show," but he is their helper and adviser in financial affairs, and in spiritual matters. He is with them, too, in their times of joy and sorrow, and many are the calls from those whose cause he has espoused, to be ears and mouth for them at special gatherings, marriages and funerals. He is the true friend of the silent folk, and his only reward is their love, and the knowledge that in serving them he is serving the Master who, when on earth, made "the deaf to hear."

Not long ago the health of this silent heroine failed, and after a short illness, she "heard the angels calling her home," as she had herself so beautifully expressed it. Never-to-be forgotten was the service over the dead, when the words and prayer of her pastor were interpreted by Mr. Cruselle to the silent assemblage. And very touching was the "song" by three young ladies, deaf mutes, who by fervent gesture and the sign language in rhythmic motion expressed the worship of all in the exquisite hymn, "Jesus, Lover of my Soul."

In the hope that in every other community where deaf mutes are assembled someone may be found who will be to them ears and mouth and hands in leading them to fuller development as men and women in Christ Jesus, the following account of the work in Atlanta was requested.—EDITOR.]

PICNIC, DEAF MUTE CONVENTION, ATLANTA, GA.

THE Deaf Mute Bible Class of St. Mark's Methodist Sunday-school, Atlanta, Ga., was organized over eight years ago. In the first years the attendance was small, and the method used, finger spelling, one-hand alphabet, was rather tedious and unattractive.

The teacher of this class, Mr. W. F. Cruselle, of *The Atlanta Constitution,* became interested in the work by having

among his office force a young lady deaf mute who taught him the alphabet and some of the simpler signs. A more thorough and determined study of the language of the silent folk made possible the presentation of the lesson in the sign language, with but little finger spelling, during the past three or four years.

The class grows in interest, and has become quite a feature of St. Mark's school, the average attendance being nearly thirty, and sometimes double that on special occasions. Such a special occasion is a sermon in signs by the Baptist evangelist to the deaf, Rev. J. H. Michaels, who travels the entire South in this service, or a sermon by Prof. S. M. Freeman, of the Georgia School for the Deaf at Cave Spring, who preaches to the deaf whenever he is here, once or twice a year.

The lesson follows the International series, and is presented pictorially by the use of charts such as the primary and junior departments employ. The Bible lesson is read and commented upon in signs, questions being asked and answered, but in the main the lecture plan is used. The class repeats the Golden Text in concert, following the teacher and spelling it out, every letter slowly, to make it more impressive and the better retained in memory. Often it is repeated also in signs, that flash the idea instantly upon the pupils.

This class is composed almost entirely of adult deaf people, who are dumb, and who have never used what are called oral methods or artificial speech. They are very bright and quick, and seem quite happy, their smiling faces when greeting one seem a rebuke to us who are blessed with speech and hearing. Though they dwell in silence, they are never taciturn, in the usual acceptation of this term. They give evidence of a deep and abiding faith in, and a clear grasp of, the truths of the gospel and the facts of our Saviour's life on earth. Their faith is that of beautiful content, one of them expressing it fully in this,: "I shall hear and sing some day, but the first sound I shall hear will be the voices of the angels who call me Home, and my first song will be one of praise when I see my mother's face again and know her in the Land that is fairer than day."

The sign for Jesus is to touch alternately the open palms of each hand with the middle finger of the other hand—thus indicating the palms pierced by the nails of the cross, and expressing the beautiful thought, "I shall know Him by 'the print of the nails' in His hands." The sign is always made with a reverent face, to show their respect and love for Him who died for their salvation.

The lesson hour is the most intense one of the whole week. No sound is uttered, attention is fixed upon the teacher's hands, and the faces are very responsive, showing how well they understand all that is said in signs explanatory of the lesson or illustrating it by some story. They are ready in responses. If asked who are represented by the different figures in the large picture chart, they answer promptly and show a lively appreciation of the lesson.

When St. Mark's Bible Class for Deaf Mutes was started, it was the only one outside an institution for teaching the deaf. The success of this class, and the telling of it abroad by Mr. Michaels in his preaching, has resulted in establishing nine other Bible classes in cities over the South. In nearly all cases the leaders of classes for the deaf are themselves deaf mutes, who cannot therefore assist the Bible class to take as full a part in the work of the school as is possible when the teacher can hear.

At present Mr. Cruselle has no regular assistant in teaching the class. Mr. Fred. J. Cooledge, Jr., has been studying the sign language in the Bible class, and has become quite proficient, but he is not yet actively engaged in the work. There is a great blessing in such service. It is seeing again the power of Him who spoke "Ephphatha," when the deaf heard His voice and were cured of their deafness.

Atlanta, Ga.

A FORWARD LOOK AND A BACKWARD GLANCE

MISS BERTHA C. UEBER
Superintendent of Junior and Children's Home Mission Bands

THAT the day is not far distant when the study and work of Missions will be done in and by the Sunday-schools is a fact quite apparent to all interested in work among the children and young people of our churches. That these young folks are a mighty, growing power is also manifest. A glance at what has been accomplished in the past, in one of the cities of the South, I think will verify these statements.

The Home Mission work among the children of the Presbyterian churches in New Orleans is carried on by twelve Bands: The Girls' Palmer Band; Boys' Palmer Band; Palmer Sunday-school Workers; Elizabeth Blackman Crawford Band; Girls' Home Mission Band, Gretna, La.; Lafayette Industrial School; Junior Brotherhood, Prytania Church; Loyal Soldiers, Canal Street Church; Mission Band, Second German Presbyterian Church; Prytania Girls' Mission Band; Napoleon Avenue Boys' Band; and J. H. Nall Band, Canal Street Church.

Practically all our churches are represented in the Union, and besides these there are four Parish Bands: The Mission Band of Covington; The Mission Band of Slidell; The C. E. Sterling Band of Madisonville; the Busy Bees of New Iberia, and several others are just organizing.

While the membership of these Bands is comparatively small, there is great cause for encouragement when we consider the large amount of splendid work accomplished by this group of youthful workers, whose ages range from three years to seventeen.

The different causes in which they are interested, and for which they lovingly labor are: The City Missionary; the Presbyterian Hospital; The Italian Mission; The Work among the Mountaineers; The Palmer Orphanage, and other local Christian agencies.

Each Band has a somewhat regular program for its monthly meetings; some make a special study of prepared papers on Home Missions; others memorize chapters from the Scriptures; one large Band of children and juniors has a sewing class in connection with its studies of missions; and in different ways it is planned to hold the attention and keep alive the interest of the children. A brief summary of the annual meeting of all the Bands, held in the Canal Street Presbyterian Church, will give to readers of THE MISSIONARY SURVEY a general idea of the ways and means devised to stimulate and foster the missionary spirit, and also incidentally show some of the results of the work accomplished.

There were between 200 and 300 children present, and after devotional exercises conducted by Dr. A. O. Brown, Rev. C. S. Sholl, and Rev. T. F. Hahn, the exercises of the afternoon were led and rendered by the children, each Band presenting a most interesting report of the year's work, and a member from each Band took some part on the program. One Band recited an entire chapter of Scripture; several sang a hymn, the children of the Italian Mission giving an especially pleasing selection in their own language. A very favorably received number given by one of the Bands was a meeting devoted to the first chapter of "The Finding Out Club." Recitations and readings were also well rendered.

The total contributions reported by these Bands during the past year amounted to between three and four hundred dollars; other items reported by the different Bands were Bibles furnished the Presbyterian Hospital, and clothing, toys and candy sent Mountain Workers. Taken as a whole, we believe that each reader of THE MISSIONARY SURVEY will agree that there is cause for much encouragement in this work; but we also feel that there is a great deal more to be done, and that it behooves us to be alert and to strive still

further to interest our youths and lassies in the Master's great work, remembering His word, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me," and his loving invitation, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God."

New Orleans, La.

IN THE ITALIAN QUARTER OF NEW YORK

JOSEPH H. ADAMS

THE old original Italian quarters in New York City were commonly called "hotbeds of crime." For years the worst of the inhabitants of southern Italy and Sicily have poured into certain districts of New York and the surrounding country, and these aliens have given the police no end of trouble for the past fifty years or more. The "Black Hand," the "padrone," and the "vendetta" gangs have opposed government and tried to overthrow social and moral standards, and it was not until strenuous laws and immigrant regulations had been enforced that this undesirable tide was in a measure checked.

Years ago the Italian quarter extended three blocks each way from the famous "Mulberry Bend," that has since been obliterated on one side by Mulberry Bend Park. For years the buildings which stood on this now beautiful spot were known as the blackest holes in New York City, and the number of crimes committed around these two blocks was a disgrace to a community of civilized people. When the old buildings were razed to the ground, numerous passages were found that led from cellar to cellar, and several under the streets, so that pursued criminals could make good their escape through these hidden "undergrounds." When excavating and leveling the ground for the present park, it was a common thing to unearth bones and scraps of clothing—grim reminders of some uncanny burial. The police records show that many who were enticed to the buildings in this section from 1830 to 1870 were lost forever, swallowed up without a trace, but the ghastly disclosures of years later bore the mute evidence of past crimes.

A GENERAL STORE IN THE ITALIAN QUARTER.

Since the great influx of the Italian race into this country, they have spread to the four quarters of the city,—to Brooklyn and the Bronx, and to the colony known as "Little Italy," on the East Side. The largest Brooklyn settlement is known as "Paradise Park." A large percentage of the criminal court cases involve Italians, as their quarrelsome, hot-headed ways and thirst for revenge, lead them into all sorts of trouble, which frequently results in a murder.

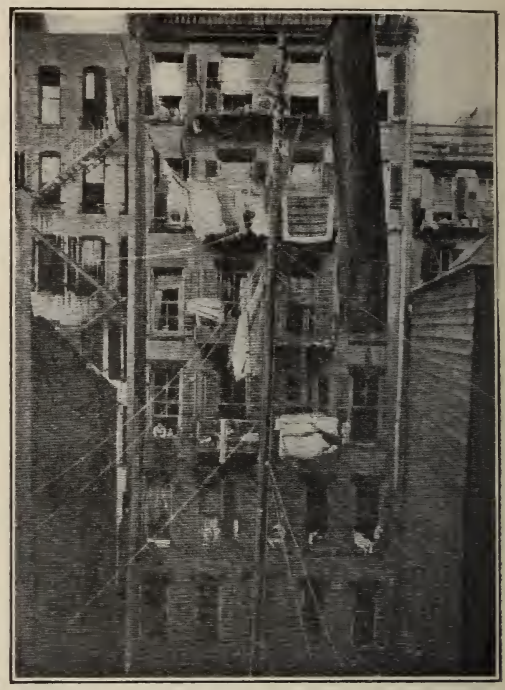
The educated Italians refrain from disturbance of any kind, and try as far as possible to quell any riotous feeling among the others; but in the lower classes that colonize here instead of spreading out over the country, there will always be more or less trouble until education and mission work shall appeal to the better side of their natures.

The Italian quarter is also the home of the "padrone" system, and while the backbone of this oppressive system has been broken with regard to the children,

who in former years were compelled to beg, steal, and prey upon the public, no amount of pressure has been effective in destroying it. In fact, the strongholds are either unknown, or if in sight, the head of the padrone colony cannot be found. The mostrosity, the oppression, and the penalties of this system are little known to the average New Yorker, but many sad-eyed Italians are working in various ways, half or more of whose earnings are going into the pockets of the lazy padrones who "toil not, neither do they spin," but live in luxury through the sweat of their feebler countrymen's brows.

From certain alleys, early every morning one may see the procession of push cart fruit venders—slaves of the system, for the padrones are large wholesale purchasers of fruits, nuts, and flowers. Each peddler has his cart and number, and is accountable for his load of fruit. Not one can escape the lash of the system, and should any of them get into trouble and be arrested, word is quickly passed and a bondsman soon appears. The padrone knows his men and protects them—not for themselves, but for his profit.

IN THE REAR YARD OF A MULBERRY STREET HOUSE.



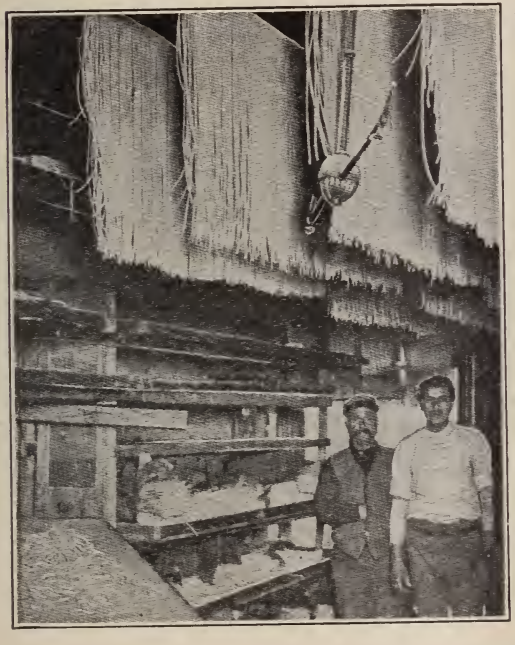
REAR OF A TENEMENT IN THE ITALIAN QUARTER.

The writer has stood near a runway leading to a basement and watched no less than fifty organ grinders coming home after a day's work, when the organs were wheeled in and arranged in rows. The "agent" of the padrone received the money collected by the Italians, who were then handed checks for the day's work. One suspect who had saved some small change in his coat lining was treated to a sound thrashing, and he dared not cry out, for the system is so subtle and sure that any offense against the "head one" would bring disastrous results.

Huddled in the confined quarters of the Italian tenements are numerous artificial flower establishments, where great numbers of Italian women, girls, and children work about long tables, deftly fashioning bits of cloth into bunches of gaily-colored flowers. Many of these girls have come over from Italy, ostensibly to visit aunts and uncles who in reality sell them into the padrone system. Little does the child

or young woman know that she is to enter a form of slavery. And it takes oh, so long! to work out her passage money, because she does not know how much she earns—that is kept from her. She is ill fed and poorly clad, and often thrown into company with women of sensual habits, lewd thoughts, and demoralizing language.

Throughout the Italian neighborhoods one will find basements in which rags are sorted—some filled with disease-breeding germs and all more or less filthy. The Italians of the tenements and slums always select that class of occupation which



AN ITALIAN SPAGHETTI SHOP.

offers the least resistance, and but few are found in factories or shops where skilled labor is employed. To be sure, the Italians will work on subways, ditches, foundations, and other work where the highest wages are paid and the least brain work required.

There is not an article of food or clothing that does not find its way into the Italian section at one time or another, and some of them are manufactured right in the neighborhood. Mulberry and Elizabeth Streets present an interesting panorama, closely resembling the quarters in Rome, Florence, and Milan. The street and sidewalks teem with merchandise on stands, push carts, old wagons, and trays strapped to the shoulders of the venders, for no reasonable chance to attract the purchaser is lost by the Italian merchant. The shops overrun with all sorts of wares, foreign and domestic, and mingled with the Italian names are the gaudy signs of cheap domestic soaps, washing powders, and matches. Bread is seldom sold within the buildings except on rainy days. It is placed outside on wooden trays, and even hung up on the sides of the buildings. Tubs of pickles that can be smelled a block away, dried fish, baskets full of dandelion plants fresh from the country, barrels of vegetables, tubs of dried beans and peas, cocoanuts, bananas, strings of red peppers and garlic, bladders full of imported lard, bundles of kindling wood, dried beans, and links of sausages, are but a few items of the miscellaneous assortment.

Here and there one will see the spaghetti shop, outside of which the "green" article, fresh from the macaroni press, is hanging on long poles and moving in the breeze.

One of the greatest benevolent features that can be carried out in the Italian sections is to teach the children the English language, and get them into the schools and so keep them off the streets and away from many demoralizing influences. That many forms of race oppression and child slavery exist in these quarters there is no doubt. It takes vigilant work to keep down this tyranny, and there are certain conditions that the police can not reach. These simple minded sons and daughters, held under the lash through ignorance of our laws and customs could become independent and self-supporting if educated.

The city is doing what it can in the way of schools, dispensaries, and tenement-house regulations; but the personal side of the inhabitants of these quarters can only be reached by Mission workers, and those directly interested in the personal conditions and habits of these people.

Brooklyn, N. Y.

THE FLOWER FACTORY

Lisabetta, Marianina, Fiametta, Teresina,
They are winding stems of roses, one by one, one by one—
Little children who have never learned to play:
Teresina softly crying that her fingers ache to-day,
Tiny Fiametta nodding when the twilight slips in, gray.
High above the clattering street, ambulance and fire-gong beat,
They sit, curling crimson petals, one by one, one by one.

Lisabetta, Marianina, Fiametta, Teresina,
They have never seen a rosebush nor a dewdrop in the sun.
They will dream of the vendetta, Teresina Fiametta,
Of a Black Hand and a Face behind a grating;
They will dream of cotton petals, endless, crimson, suffocating,
Never of a wild-rose thicket, nor the singing of a cricket;
But the ambulance will bellow through the wanness of their dreams,
And their tired lids will flutter with the street's hysteric screams.

Lisabetta, Marianina, Fiametta, Teresina,
They are winding stems of roses, one by one, one by one,
Let them have a long, long play time, Lord of Toil, when toil is done!
Fill their baby hands with roses, joyous roses of the sun.

—*Copyright by S. S. McClure Co.*

ONE SEASON'S WORK IN THE KENTUCKY MOUNTAINS

MISS LOUISE MILAM

TWELVE persons professed their faith in Christ during the meetings conducted by Rev. W. H. Hopper, the new Chairman of Home Missions in Transylvania Presbytery, just before I left Arjay, Ky. As ten of these persons had been connected with some one of the Clubs maintained there last winter, I want to tell you about some special features of the work, as it was carried on.

In Mothers' Clubs, Girls' Clubs, Boys' Clubs, our most direct efforts were put forth. After studying the situation and needs, I decided to bring into play my talent for "fancy work." These people have had no oportunity to know about such things, and I knew that it would appeal to them, while enabling me to show them the difference between "good taste and bad taste" in sewing. To say the least, "it took," and I wish you could have seen their handiwork. At our closing meeting we had an exhibit of the work of the two clubs, and there must have been something like seventy-five embroidered and crocheted articles—centerpieces, towels, pillow-cases, waists, belts, ties, etc. I was proud of them.

At our weekly meetings we always closed with a half-hour prayer service, and on this special exhibit day we had with us at this service both Dr. Boggs and Rev. Mr. Hopper, who gave interesting and appropriate talks.

My Girls' Club had their work on exhibition, too, and deserved as much credit as the older ones. They also recited some Bible verses and sang some of the songs they had learned.

As a result of these clubs, the women are interested in making pretty things for the home, they have learned a better way to use their spare moments than going about gossiping, and have also formed more definite habits of Bible reading and prayer. I had distributed among them about fifty copies of the Gospel of John, which they all read. Often we would discuss together some portion of the story of our Lord's life and work, and now they

have a new vision of what it means to be a Christian. We prayed with and for each other, and for their families, which proved to be a great strength to all of us.

The Sunday-schools were another channel through which I worked, as well as the Sunday night and Wednesday night prayer meetings. This was a little more like preaching than I liked, but there was a call for such work, and I thought of "whatsoever thy hand findeth to do," so did my best!

Never have I known purer happiness than while among those dear mountain people. They are so eager, so responsive! How can anyone do less than give them her best! I came to them a stranger in a strange land—for during the whole time I never saw a person I had ever seen before, and only one—Dr. Boggs—I had ever heard of. But the Lord was very near to me all the while, and with His presence I never felt alone. He opened the hearts of the people to receive me kindly, and with their help it was easy to work among them. There were difficulties presented—what field hasn't them?—but the opportunities were so much greater that we left the obstacles to care for themselves, and turned our attention to laying the foundations upon which we hope to build.

THE GIRLS' SEWING CLASS.
Dr. Boggs, Mr. Hopper and Miss Milam in the Rear.

For a month before I left, the people simply showered me with gifts from the clubs and from individuals, and nice gifts they were, too. I think we all dreaded the last Sunday, and when the time came for "good-byes," with tears in their eyes and choking voices they begged me not to stay away long.

It made me feel very unworthy, for I knew I did not deserve so much, and all I could say was, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

My prayer is that my strength may be renewed physically and spiritually, so that I may return this fall and be enabled to do a greater work another winter than was accomplished during my first winter in the Kentucky mountains.

Cartersville, Ga.

A SPECIMEN SABBATH IN A HOME FIELD

REV. F. G. HARTMAN

OUR missionaries who have crossed the seas to "lands afar" are often those who manifest the greatest appreciation of the work at home, and interest in its progress. A case in point is the following from Rev. R. E. McAlpine of our Japan Mission:

"This is to tell you of a pointer in your work. Two Sundays ago I was with Rev. F. G. Hartman of Fort Lawn, S. C., when he preached, baptized and married folks at a most strenuous rate—don't believe he mentioned any funeral for that day! I extracted a promise from him to write you of some features of his field, and of this specimen Sabbath. But I am afraid that he has been too busy to get round to it and may forget. So I want you to stir him up! It shows the needs of the Home field strikingly, in the old Presbyterian State of South Carolina, in the fine old Bethel Presbytery. Make him give you the 'copy.'"

Mr. Hartman's modest recital of one day's work is the result of that timely suggestion:

During a very pleasant visit recently from Rev. R. E. McAlpine, he accompanied the writer

on a twenty-five mile drive to his regular Sabbath appointments. The time between the stopping points was very delightfully spent in exchanging experiences, and being impressed with the busy day of the Home missionary, his brother of the foreign field thought that it ought to be "written up." So here goes!

We left Great Falls at 9:00 o'clock for Fort Lawn, eleven miles, reaching there in time for the usual morning service. Immediately after this a marriage ceremony was performed, in a home near the church, with only the members of the family present. In a little while the company was ushered into the dining-room, where a sumptuous wedding dinner was served.

Having an appointment for 3:00 o'clock at Cedar Shoals, six miles distant, the pastor and his guest must waive ceremony and leave immediately after dinner. Cedar Shoals was reached on time, where a large congregation was already assembled, anticipating the organization of a Sabbath-school.

The pastor began at once to classify the congregation, first appointing a teacher for the young men's class, and then gathering up every young man present who was willing to join. Proceeding in this fashion, seven or eight classes were formed, teachers assigned, and a location chosen for each class to assemble. About seventy-five scholars were enrolled. While the teachers were meeting with their classes, making up class books, distributing literature, etc., the pastor held a session meeting and examined five young people who came in upon profession of their faith in Christ, two of them receiving the ordinance of baptism later in the service. After preaching a sermon, we set out from Cedar Shoals for a night appointment at Great Falls, nine miles distant, but stopped along the road for a special service in one of the homes where five children were baptized, devoting only twenty minutes to this, as it was then getting late.

It was 7:30 when Great Falls was reached, and without waiting for a lunch even, a meeting of the session was called to examine and receive a young man upon profession. After baptizing this young man and preaching a sermon, the congregation was detained until a Christian Endeavor Society was organized, with an enrollment of about thirty members. The society has continued to grow since that night.

To sum up the day's work: Three sermons were preached at places twenty-five miles apart; two session meetings were conducted, six young people received into the church, three of whom were baptized; five infants were baptized, a Sabbath-school organized with seventy-five enrolled, and a Y. P. S. C. E. with thirty members.

The usual duties of the week were resumed on Monday morning.

Great Falls, S. C.

SOWING THE GOOD SEED IN SLUM SOIL

MISS CAROLINE M. ROE

I WONDER whether you know anything about the slums of a big city, and what it means to summer there? I'll try to give you a glimpse of it.

First, if you could only see the streets, really a moving mass of people with many children—no sign of race-suicide here—dodging in and out, trying to play! Imagine it, you girls and boys—trying to play ball, run races or any other game natural to children, with one eye open for cars and autos. If you read the morning papers you will see results.

Then the smells and the noises. I believe the smells are the worst though, for the air is so deoxidized by having been breathed and re-breathed by thousands of folks, that it is very hard to ignore those many and varied odors.

At night but few people go to bed apparently, and if you could see the hot little holes where their beds are, you would not wonder. They make a general parlor of the dirty, smelly streets, and sit about till far into the night. It is wonderful, though, how gay and friendly they all are, but pale and flabby—no other word just expresses it. And the poor little babies, all fragile but their cries, which are lusty and continuous. If you stop and listen, there is always a symphony of cries to be heard from up, down and across the streets. Toward the end of the summer you can seldom go a block without seeing the shabby bit of white crape hanging on a door-bell, showing that one more little voice is hushed.

It is pitiful, the little lives snuffed out so unnecessarily, but it is infinitely more pitiful to see the bigger children, weak in

body and strong in knowledge and practice of evil.

Now, what are we city missionaries doing about it all? So little! The need is big, the workers are few, and the money is scanty, but we are trying—

First, to give them ideals and higher standards. The Sunday-school is one means to this end; but *why will not you* trained, educated women and men give a part of your Sundays to aid in this effort? So often our teachers are but little further along in their spiritual and mental growth than their pupils, so they cannot give much, but, at least, they are willing to give a part of the scanty time they can call their own to the service of the Father "who made and loves us all."

GETTING A BREATH OF SALT SEA AIR.
LOTS OF FUN ON THE SAND PILE.

Second, comes the fight to improve the homes and build up the bodies—pretty hopeless with some of the older ones, but there are always *the children!* Each missionary sends off a hundred or so to the country for two weeks—only two out of fourteen weeks of heat; but if you could only realize what those heavenly two weeks mean to the youngsters! Yet what are a few hundred when there are many hundreds of children in one block; and think of the number of blocks in our great city.

We go into the homes of the people, and perhaps you can imagine the many things we need to do—help and direct in sickness, feed and clothe in financial straits, comfort in trouble, and hardest of all, struggle with God's help, to start the sin-broken afresh.

Then, most of our slum churches now are "institutional," and we have clubs and classes where they can learn that they *need to learn,* an important and difficult lesson. We try to have an atmosphere of higher things all through our Church houses, and most of all to teach the love of the dear Father for *all,* and each one's responsibility to the great God.

The work of redeeming the city is often hard and heart-breaking, but wonderful, for it is God's work. If you are not doing your share, begin! You will love it, and God's blessing will fall upon you, too.

New York City.

[At the request of the Editor, who is a personal friend of hers, Miss Roe has contributed this breezy account of her work as one of the city missionaries of the Collegiate Reformed Dutch Church of New York City.

Equipped with an abundant supply of energy, enthusiasm, humor and love, this sower of "the good seed" in the soil of metropolitan slums is bringing in her sweet woman's way, for Christ's sake, the same sort of Christian hope and help to the sick, the sorrowful, the sinning, and to needy little ones among the city's poor, that her brother, Dr. Walter Roe, is bringing to some of the Indians in Oklahoma through his widely-known Industrial Missions.]

IN A TENEMENT

I think our alley's darker now
Since once I went away—
I can't exactly tell you how—
In a strange place to play
With other children like myself,
A whole long summer's day!

It wasn't real, I am sure—
That place so strange to me,
For nobody was cold or poor;
It just was green, and free,
And up above there seemed of blue
A million miles to be.

The fairies live there!—little Ruth
The lame girl told me so:
Yes; and I know it for a truth
That there the fairies go,
And cover over all the trees
With flowers white as snow.

The flowers made in Fairyland
Have breath—oh, breath that's sweet!
And once I held them in my hand—
Far off from this dull street!—
And looked down in their hearts and saw
The tracks of fairy feet.

I dream at night of that strange place,
And in my dream, quite near,
They dance about before my face—
The fairies kind and dear.
And, oh, I want to go to them!
You see, they can't come here!

—*Florence Earle Coates, in Harper's Weekly.*

BEING A "BIG BROTHER"

We have heard a great deal during the past few years of the "Big Brother" movement. An instance has come to our notice recently of a man, one of the world's busy workers, having important interests of his own to attend to, active in all efforts for social uplift and religious work, and the superintendent of one of the largest Sabbath-schools in our General Assembly, who yet found the time to become the "big brother" of a boy just at a time when he needed such a friend. The boy was sent to Plumtree School, and appreciating the interest shown in him, applied himself with a will to his work, both in the school room and in the industrial department.

That was several years ago, and before the term "big brother" was known. This boy is now a candidate for the ministry. That he won the medal for oratory at the last commencement of the Plumtree School shows that he has before him the promise of a large career of usefulness, while his eloquent address on "Child Labor" proves that his heart even now responds to the call of the weak and needy. Perhaps it indicates also that this young man will be a "chosen vessel" of the Lord in bringing hope and help to the poor and oppressed in His name.

Are there not other men who will become "big brothers" to boys who, but for such restraining influence and love, may never realize the possibilities for good that are in them? And "big sisters!" One has but to walk the streets of our towns and cities to see the awful need, by many young girls, of the shelter and power of a real devotion to some true Christian woman.

Who will give such personal service for the sake of the Son of Man, who "came not to be ministered unto, but to minister, and to give His life a ransom for many?"

DAILY VACATION BIBLE SCHOOLS

THE Daily Vacation Bible School Movement originated in New York City in 1901. Its inception was due to the fact that three great opportunities for Christian community service were being neglected by the Church:

Myriads of idle children, especially during the summer vacation, throng the streets of cities, and become more or less demoralized by contact with the evil influences surrounding them.

The church buildings, standing grim and silent, unused during six days of the week, contain pleasant, cool rooms in which these unshepherded children might be gathered and taught.

And then, there are idle teachers and students from hundreds of institutions, whose summer vacation coincide with that of the children. Many of these long to render some real service to needy suffering humanity. They are qualified and desirous to serve—why not utilize this wasted energy?

Out of the consideration of these facts, followed by prayer and work, grew the Daily Vacation Bible School.

In 1907 a National Committee was organized, with headquarters in New York City, of which the president is Rev. Robert G. Boville. The directors are from various religious bodies, one of the most active of these officers being Dr. Robert E. Speer.

In that year nineteen schools were conducted, and in the next year, 1908, the number had increased to twenty-nine. In 1909 the Movement had extended to eleven cities, reaching as far West as Kansas City, and as far South as Washington. Fifteen thousand and thirty-six children were enrolled, under the oversight of 209 men and women. These instructors were selected from over 500 college applicants, and some gave their services free, while others received barely enough remuneration to pay their necessary expenses.

During the summer of 1910, 25,000 children were enrolled, and each year sees this grand work extended and improved. The summer of 1912 will doubtless show the largest number of schools yet maintained, with a mighty army of children being reached in this way by the message of Christ, and it will demonstrate that there is no more effective way to reach and help the young people of the land, especially those who lack the restraining influences of Christian homes, and are unreached by other forms of philanthropic endeavor, than through the Daily Vacation Bible Schools.

The children are of all creeds and races, many being of foreign parentage, and the six weeks spent in these schools represent to some practically the only moral and religious training they receive. There is no place in the public schools for such instruction, but in these schools the first period of the day is devoted to a gospel service—singing hymns committed to memory, reciting passages of Scripture, prayer and Bible stories.

Following this comes the work period, when the tiny tots are gathered around their low tables and taught by kindergarten methods; the older girls sewing, knitting, and basket work; and the boys basketry and hammock making.

Whenever possible, there are play sessions each afternon. Sometimes a ball

The Child at the Door

"Behold, I stand at the door and knock"

There's a child outside your door;
Let him in!
He may never pass it more;
Let him in!
Let a little wandering waif
Find a shelter sweet and safe
In the love and light of home;
Let him come!

There's a cry along your street,
Day by day!
There's a sound of little feet
Gone astray.
Open wide your guarded gate
For the little ones that wait,
Till a voice of love from home
Bid them come!

There's a voice divinely sweet
Calls today;
"Will you let these little feet
Stray away?"
Let the lambs be Homeward led,
And of you it shall be said,
'Ye have done it faithfully
Unto Me".

—*Mary A. Lathbury*

DIRECTORS AND TEACHERS OF THE ATLANTA DAILY VACATION BIBLE SCHOOLS.
With Groups from Three of the Four Schools. Notice the Foreign Faces of Many of the Children.

game between competing teams, or a country tramp—some form of out-door recreation.

The cost of this work is not great—less than one dollar for each child in the school—and who can estimate the value in lives redeemed from indifference or sin for the service of Christ!

Largely as a result of the very successful meetings of the Men and Religion Movement held in Atlanta last winter, of which the Chairman was Mr. John J. Eagan, now the Treasurer of the Church-wide "Altogether Campaign," it was decided to inaugurate the Daily Vacation Bible Schools in this southern city. The work was placed in the hands of a Sub-Committee, with Dr. Marion McH. Hull

DIVISION NO. 1 OF THE DAILY VACATION BIBLE SCHOOL HELD AT WESLEY MEMORIAL INSTITUTIONAL CHURCH.

as Chairman, and on July 1st four schools were opened, with an enrollment of 537 pupils. These are under the general supervision of Rev. G. R. Buford, assistant pastor of the Central Presbyterian Church, who has direction of the city missionary work of that church. To Mr. Buford we are indebted for information about the very promising work in Atlanta.

That it is gloriously promising, a visit proved—just to see those children, Greek, Syrians, Hebrews, Germans, Americans, would enthuse the most coldly indifferent, but the cheer of that visit was enhanced by figures, for in three weeks the attendance has doubled, and before the close of the six weeks' session the number of children who attend will probably reach 1,200 to 1,300.

The schools have been located in sections where children abound—one at Wesley Memorial Institutional Church, of which the principal, Mr. Milner and his four lady assistants, all happen to be Presbyterians. This school being in the downtown section, has a large proporton of foreign children. Two others are in cotton mill neighborhoods, and there is one for colored children, using the Colored Mission building of the Central Church. The enrollment here is nearly 350.

Atlanta will need four times as many schools next year, and it is hoped that by next summer the Movement will extend very generally into other Southern cities. It is a transcendent opportunity to the Church of God! Many streams empty their volume into the lake of city life, and these Daily Vacation Bible Schools furnish one channel for the inflowing of the "River of Life," that shall cleanse the turbid waters of these centers of population and make them life-giving centers of righteousness.

CHRISTIANIZING OUR CITIES

WILLIAM P. FULTON
Superintendent of City Missions and Church Extension, Philadelphia

SAVE the cities! Why? Because it is vital to the best interests of the nation, the state, society and our homes. The battle of Christianity is being fought in the city. The city is the storm center of conflict, the key to victory. The home mission "frontier" to-day is the city. What will be the fate of foreign missions if our cities become Christless? What of our civilization if our cities forget God? The cities make the towns, the towns the villages, the villages the country. Save the cities of America and you save America; save America and you save the world.

Save the city! How? By an aggressive evangelism. In churches in "residential" communities let the faithful preaching of the old gospel continue. Preaching is God's ordained method of saving men. Through preaching, men are convicted of sin and made to feel their need of a personal Saviour. Through preaching has been generated that fund of benevolent and altruistic feeling that is doing so much for the welfare of humanity. The influence of preaching is a powerful factor in molding community life.

In "downtown" districts the problem is somewhat different. Here people by reason of heredity, environment or prejudice are unprepared to receive a spiritual message, and preaching makes but little impression. There is seed time and harvest in the spiritual as in the natural world.

A different type of work is needed for the downtown district. Here there is need of "institutional" and "socialized" churches, ministering to the bodies, as well as the souls, of people. To avoid waste and overlapping, the downtown communities of our great cities should be apportioned among the various denominations, assigning to each co-operating denomination a definite section of the city, and making said denomination responsible for the evangelization of that section.

Let each denomination set about its work with a determination to accomplish its task by establishing a "socialized"

church in the center or strategic point in its district, and as many outstations or settlements as may be deemed necessary to reach and influence every family and individual in its section.

Such a plant should be equipped with an adequate corps of workers, ministers, assistants, visitors, nurses and others, all filled with the Spirit of Christ and a passion for saving souls. The "socialized" church will thus be supplemented and supported by these "outposts" grouped around it and their corps of workers in whom the Spirit of Christ dwells. and its business will be to minister social service and spiritual help to every individual in its district. This means that a person in whom the Spirit of Christ is incarnate shall be brought in touch with those who know Him not.

Philadelphia, Pa.

THE MONTHLY MISSIONARY MEETING

Home Mission Program for September

"God commandeth all men everywhere to repent."—ACTS 17: 30.

Hymn 486.—"Stand up, stand up for Jesus."

Prayer.—That we may be bearers of the message of God, to all men everywhere, to repent.

Transaction of Business.—Carefully and with dispatch.

CITY MISSIONS.

Sermon by a city missionary of old to the Greeks.—Acts 17: 16-34.

New York's Great Cry of Need.

Extending the Kingdom in Southern Cities.

The Voice of the Children—Poems.

Daily Vacation Bible Schools.

By Way of Contrast—A glance at Home Missions out in the open.

Hymn 529.—"Glorious Things of Thee are Spoken."

Prayer.—That love of Christ in His followers may change the peril of the city into the opportunity and power of the city for righteousness.

N. B.—Include in the transaction of business plans for a "Joy Ride." In the town or city arrangements might be made for several trolley rides by the members, and in the country, carriage rides. Combining pleasure with business, these rides, though intended principally to remind present members of the missionary meetings to obtain new members and to procure subscribers to THE MISSIONARY SURVEY, may be made a charming annual feature.

If your Society adopts this plan, and it leads through the three ways suggested to increased missionary interest, as well as to some delightful trips, write Miss Lambdin and tell her about it.

Specially good books on City Missions are: "The Burden of the City," Horton; "The Challenge of the City," Strong; "Waifs of the Slums and Their Way Out," Benedict; "The Battle With the Slum," Riis. If others are desired, write to P. O. Drawer 1686, Atlanta, Ga., for list. All those named may be procured from the Presbyterian Committee of Publication, Richmond, Va.,—Texarkana, Tex.-Ark.

CAN YOU TELL?

Answers to All these Questions will be Found in the Current Number.

1. Where are $10 shares taken in Mission Work?
2. Who will first hear in Heaven, when the angels sing?
3. Where was a talent for fancy work put to good use?
4. What campaign will be begun March 1st?
5. Where are shabby bits of white crape often seen?
6. How do the children help a Presbyterian hospital?
7. When did a marriage ceremony follow a morning preaching service?
8. In what place have rains retarded the work?
9. Tell about a Presbyterian "Dean."
10. Why are "padrones" like the "lilies of the field?"
11. Where are gospel teaching and basket making blended?

BOOK REVIEWS

Waifs of the Slums and Their Way Out. By Leonard Benedict. Revell & Co., New York and Chicago. $1.00 net.

In this book the story is told of the origin and work of the Chicago Boys' Club. And it tells incidentally the story of the consecration of a great life to the cause of helpless, suffering childhood. Mr. J. F. Atkinson, the founder and the present superintendent, after a connection of ten years or more with work for orphans

and homeless children, realized that most of the organized agencies for juvenile relief were not reaching the most needy of all classes, the boys of the street. Many of these in a great city are waifs, without parents or home, or more pitiable still, with worse than no parents or home. To these ragged, footsore tramp children he gave himself, body and soul.

But not hastily was the work begun—methods in other cities were studied, a few people were interested who would assist financially, and then after much prayer for guidance the effort to reach and save these friendless little ones took the form of a Boys' Club, in which there would be industrial training, that these children, of whom the streets were making vagabonds and criminals, might be fitted for lives of usefulness. As a sincere Christian man, Mr. Atkinson realized, however, that anything less than the saving of souls would be a failure, so this Club, which is distinctively Christian, "makes its bid" not only for the body and mind of the boy, but has for its active purpose the bringing of each individual soul into vital contact with Jesus Christ.

God has greatly blessed this work. It has grown from the one room in which it started, to require an entire building for the original Club, which through its eleven or more branches has a membership of about 2,000 boys, and of course, is actually reaching many more. There is also a Girls' department, where many little girls, wise in city ways, are taught useful womanly arts and, through the power of Christ, saved from sin for upright, useful lives.

This book, which is not only interesting but stimulating, should be carefully read by everyone interested in City Mission Work.

The Home Mission Task. Southern Baptist Board of Home Missions, Atlanta, Ga. Pp. 331. Sixty cents, postpaid.

This book, edited by Victor I. Masters, Editorial Secretary of the Home Mission Board of the Southern Baptist Convention, is the latest contribution to the Home Mission literature, and is the official output of the largest denomination in the South. Its authorship is composite, and each topic, embracing one chapter, has been assigned to an expert, Mr. Masters taking as his subjects an Historical Sketch, and Home Missions and The Country Church; other subjects treated being Organization, Purposes and Work of the Home Mission Board; Southern Wealth and Its Consecration; Social Application of the Gospel; Race Problem; Immigration; Highlanders; The Frontier; Church Building; City Missions, etc.

The treatment of the general subject of Home Missions is comprehensive, as will thus be seen, the method direct and straightforward and its purpose inspiring. While intended to arouse denominational zeal, it will be educational and helpful to all persons interested in the extension of the kingdom of Christ by means of building up a *strong home base* for world-wide evangelization. This book should have, as it deserves, a wide circulation, especially among Southern Baptists, and we trust that its influence may be potent in arousing the Church to the effort to win our country for Christ.

Present Forces in Negro Progress. Prof. W. D. Weatherford. Association Press, New York. Pages 191. Fifty cents net.

The relationship between the negroes and the white people of the South covers three periods: First, there was the period when love existed between master and slave, unique in the history of the world, the record of slavery furnishing no parallel. Then came the era of bitterness engendered by emancipation and reconstruction, causing alienation between white and black; and later a new generation with race antipathies, fiercer perhaps than anywhere else on earth. Now the third period approaches, the dawning of a brighter day. The better elements of both races are striving to bring about mutual confidence and mutual cooperation, and their efforts are being crowned with a measure of success. The men engaged in this benevolent effort are Booker Washington and others among the negroes, and Governor Northern, Prof. Weatherford and others among the whites.

Prof. Weatherford's first book, "Negro Life in the South," has had a large circulation, and thousands of young people in study classes have given the subject thoughtful consideration, which argues well for a better understanding between the races, and the speedy solution of the negro problem.

The companion treatise, "Present Forces in Negro Progress," is admirably adapted to aid the noble aim. It deals with such subjects as Traits of Negro Character, Race Leadership, Race Movements, New Type of Negro Farmer, Improvement of Rural Schools, What White Churches are doing for the Negroes, etc.

The volume is packed full of information, told in an exceedingly interesting manner, and is calculated to create intelligent and sympathetic interest in a difficult subject.

The Missionary Education Movement could not do beter than adopt it as a Mission Study Text-Book, and thus aid in giving it a wider circulation in the interest of a worthy and benevolent cause.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
Rev. Henry H. Sweets, D.D., Sec'y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky

HOW DANIEL BAKER BECAME A MINISTER

DR. EDWARD B. HODGE

A LITTLE orphan lad, say eight years of age, used to be seen, about the year 1799, in Liberty county, in the State of Georgia, trudging to school every day with his brothers and sisters. Sometimes, when he looked around and saw other children who had mothers to love them, he felt very sad to think that he had no dear mother on earth; but he took comfort in the determination which he formed that he would meet her in heaven. He had once a very sweet dream in which he seemed to see the room in which he slept full of the angels of God, and in the beautiful company he saw the face of the mother he so longed for.

Another dream was not nearly so pleasant, for he seemed to himself to die very suddenly and to wake up in hell. Several other things made a deep impression upon his mind. He was, on a certain occasion, when about fourteen years of age, all alone in a most fearful thunder storm in which he looked every moment to be struck dead. He went out hunting and came very near shooting himself by an accident. And one Sabbath day he went bathing in the Savannah River and was on the point of being drowned. Then a severe illness came, in the course of which he seemed to be brought to the very brink of the grave. At this time he was living with a family which was very genteel; but there was no Bible in the house, nor any trace of religion. He had made acquaintance, too, with some profane and Sabbath-breaking young men. Sometimes he stayed away from church to go with them. He was in church, however, on a certain Sabbath when Dr. Kollock, after preaching a powerful sermon, announced the sudden death of one of these wicked acquaintances. Could it be possible that Vanderlot was dead? He had been playing cards with him a few nights before, and he was then the picture of health.

This last event, coming upon the heels of all the others, brought matters to a crisis with Daniel Baker, the orphan boy. He determined that he would no longer neglect the salvation of his soul. He resumed private prayer, and greatly longed to possess a Bible to read at nights. It took some courage to go to the shop and buy it, for the clerk of whom he must make the purchase was one of his acquaintances whose ridicule he dreaded. He bought the book, but not in a very brave way.

"Mills," said he to the clerk, "have you a Testament for sale?" but quickly added, "I do not want it for myself."

He got the book and bore it away with him in secret triumph, feeling that he had a prize which he would not part with for ten times what it cost him. His conduct at this time reminds one of Nicodemus who came to Jesus by night. Our young Daniel would go to a prayer meeting, and, for lack of courage to go in, would stand

listening without in the street. Nevertheless, he had made up his mind that he would serve the Lord as long as he lived. And with this there came to his soul the ardent longing to become a minister of the gospel. Indeed, he felt that he could be happy in no other pursuit or calling. But he was no nineteen years of age, and had no suitable education. His highest ambition was to become a herald of salvation to his fellowmen; but he imagined that he was too old to enter upon a course of education suitable for such a calling; and, even if he were not too old, how in the world could the necessary means to be secured?

Just at this time one of his brothers came to Savannah bringing with him a message which seemed to come directly from God as an answer to the scarcely expressed desire of his heart. His brother told him that, just before he left home in Liberty county, a letter had been received from the Rev. C. Gildersleeve stating that Dr. Moses Hoge, President of Hampden-Sidney College, had asked him if he knew of any young man of piety who wished to enter the ministry of the Presbyterian Church and had not the means, adding that provision was made at the college for the very purpose of aiding such as needed assistance.

This information removed the chief difficulty out of the way. Others soon vanished, and the young man found himself admitted to the home of President Hoge as a boarder, and there went to work at the studies deemed necessary for his training for the ministry.

I have only time to tell you in a very few words what great results flowed from the encouragement and assistance which Dr. Hoge extended to Daniel Baker at a time when his hope of getting an education was so slight.

The war with Great Britain in 1812 brought about such conditions in Virginia that he found it best to leave Hampden-Sidney College and go to Princeton. There, largely through his instrumentality, one of the most remarkable revivals in the history of the college occurred. "Oh, it was a glorious work of grace, and verily its blessed consequences will not only run along down the whole stream of time, but will not lose their traces throughout the wide ocean of eternity." Twenty or thirty became ministers of the gospel, and some of these ministers proved to be among the most distinguished in the history of the Church in this country. He himself was of the most distinguished of them all. His labors were truly apostolic. He enjoyed good health and a disposition of unfailing cheerfulness. He was at times a settled pastor, but spent a large part of his time in extensive travels that he might preach the gospel to the destitute. A great number of persons became devout Christians under his ministry; some of whom had previously been notorious for infidel opinions and loose lives. No small part of his toil was spent upon Texas. His wish was to do all he could for the needy people, and to found a college where others might be trained to take up and carry forward the work when he could labor no more. When news of his death reached the Legislature of Texas, both branches at once adjourned to show respect to his memory, and throughout the country there was general grief.

We cannot expect all the candidates whom we assist to get an education, as Dr. Hoge assisted Daniel Baker, to become as widely known and as useful as this great evangelist; and yet some of them may prove even more devoted and useful than he was. That much, at any rate, may be said: We have no more important duty to perform than to seek out suitable young men and to train them in the best possible way to be preachers of the gospel of Jesus Christ.

MAKING YOUR WILL A CHRISTIAN DUTY

M. J. BOIS

A DUTY? Yes, indeed, the neglect of which is as truly a sin as any other form of selfishness and disobedience. "Be ye therefore ready," is the command. Imagine a soldier not ready to start at the bugle call; or a clerk whose accounts cannot be inspected whenever his employer calls for them! Loud is our denunciation of such; severe the punishment which awaits them—the loss of the liberty which they have not known how to use—and yet thousands of Christians are just as unprepared for death as these; unworthy stewards of the Master, not ready to give an acount to him; resting in false security, letting the weeks, the months, the years slip by; rarely if ever giving a thought to the time when they shall be called away.

"Ready" should be our answer at any time. And there is absolutely no excuse for us, even were the call to be very sudden, to leave to others the care of deciding what to do with our belongings. If this is true of ten talents, it is just as true of one; if the millionaire must dispose of his millions, those who have but little of the things of this world are just as much under obligation to leave everything in perfect order.

There is a kind of superstition about making one's will which makes many put it off indefinitely; they are afraid. And yet what a splendid preparation it is for a Christian: to review all that God has given him, to realize while assigning his earthly possessions that indeed we brought nothing into this world and it is certain we can carry nothing out. How it helps to loosen the many, many tendrils which, like the ivy on the wall, have been growing imperceptibly, yet steadily, until the very entrance to our heart is choked with them! Reopen then the entrance, loosen the hold your earthly possessions have upon you, let the true Vine grow unhindered. Be strong enough to face the idea of death, which must come to all of us, and which will not be hastened by the making of your will. Make it quietly, prayerfully; you will then look on the things around you as no longer yours, but for a time. Thus the idea of stewardship will grow within you, and when the Master calls, you too, will "leave all and follow Him."

JOHN AND THE MOTHER OF JESUS

REV. THOS. E. CONVERSE, D. D.

WHILE Jesus was hanging on the cross, he spoke seven times. Each utterance bore some special significance. The first was an utterance of forgiveness—"Father, forgive them;" the next, a declaration of salvation—"To-day thou shalt be with me in Paradise;" the third is an expression of His concern for His widowed mother, now doubly bereaved. He says to John, "Behold thy mother;" the fourth, a testimony that He was bearing the wrath of God—the penalty due to sin—"My God, why hast thou forsaken me?" And so on, through the seven.

Upon the third of these sayings on the cross let us dwell for a moment. Jesus (by the way of death) is leaving His disciples and His mother. The disciples are in the prime of life; His mother is on the shady side of life, unable longer to earn a livelihood. She has spent herself in earlier years in caring for the Redeemer, for His infant needs, for His boyhood necessities, and for His (possible) hours of sickness. Now she is spent. And Jesus upon the cross stops to make provision for her later years.

It was thoughful on the part of Jesus; it was kind. One would think that amid all his shame,—all his sufferings,—all His responsibility for the fulfilment of prophesy,—all His concern for the salvation of sinners,—surely he would be too busy to concern himself about the earthly condi-

tion of any one. But no! With all these things pressing upon him, He yet pauses to make arrangements for His mother's earthly needs, during her remaining years.

Now comes an important question: In all these utterances, was Jesus speaking for the sole benefit of those few people who at that moment were present on Calvary? Or was He speaking messages for all people, in all the world, in all generations? In other words, when He cried "Father, forgive them," was He imploring forgiveness only for the four soldiers, or was He testifying to all generations His readiness to forgive all sinners? When He promised Paradise to the thief, was He concerned about this one man only, or was He giving the assurance of salvation to every penitent sinner on earth? Surely every man will say that His messages on the cross were for the benefit of all men, everywhere.

Now, apply this to the message of Jesus to His mother. As she stood before the cross, she was the representative of those children of God who are in need of earthly help, and especially of those who have toiled in His cause. And for her benefit, as such representative, Jesus gives His message to John.

Mary, the widow of Joseph, the mother of Jesus, is dead and buried. But "the poor ye have always with you." And we of this generation have the opportunity of executing this command of Jesus almost every day, in helping them.

But Mary there represented more specially those who have spent their lives in the special service of the Lord, and are now in old age, in a condition of dependence, and in need. Such are many of our aged ministers, and many of the widows and orphans of ministers. To us Jesus seems to be pointing to these aged or helpless ones, and repeating to His disciples of to-day, the three words—"Behold thy mother."

Did the execution of this responsibility call for self-denial on the part of John? He was only a fisherman, who had been earning his support by day labor. Probably his family had to deny themselves many comforts in order to buy raiment for the mother of Jesus. It did cost self-denial.

But was this self-denial esteemed by John as a burden? Or did he rather count it as a privilege? And if God, to-day, lays upon us the duty of supporting His aged ministers, or widows of His deceased ministers, shall we treat the call as a burden? Or shall we rather count it as a privilege?

A WARNING

ABOUT twenty years ago there was a brilliant young student in one of our American colleges. He had a great ambition. He had resolved to make himself the leading lawyer in his native State. The faculty of the college said they had never known any young man who seemed so likely to realize all that his ambition might lead him to seek. His body was built for strength and endurance. His voice was a marvel of power. He was, beyond question, the ablest intellect in the college, and could excel with equal ease in all of the departments.

There was one thing lacking in him. He was not a Christian. There came a time when there was great religious interest among the students, and a friend of this young man tried to approach him upon the subject. He met the advances of his friend with this frank and respectful but most startling statement: "I know all you wish to say to me, and I will admit that it is all true. I ought to be a Christian; but you know, B———, that I have determined to be the first lawyer in this State, and if I become a Christian, I will have to give up that ambition, for I would have to become a minister of the gospel. I am resolved not to give up my long-cherished plans. So I will not be a Christian, and it is useless to urge me."

The subsequent history of that man was such that it looks as if God intended to make a warning of him. Within a year from the time of his graduation he was taken with consumption. He lost his magnificent voice, and could not speak above a whisper. He was obliged to give up the study of law, and try some other pursuit. A very few years afterwards, while in New York city on business, he was found dead one morning in his hotel and alone.

He had deliberately rejected the clearly recognized call of God to His service, and God put His hand on him in a most terrible manner, blighted his life, and sent him down to an early and ghastly end. "It is a fearful thing to fall into the hands of the living God."—Extract from "What is to be Your Life Work?" by A. M. Fraser, D. D.

Such An One As Paul, the Aged

REV. E. STUART BEST

A pilgrim leaning on his staff,
His journey's almost done,
We sorrow not on his behalf,
The prize is almost won.
'Tis nightfall; still there's sunshine bright,
He sings his evening song,
His heavenly mansion, shows in sight,
He steps with cheer along.
We would not have him always stay,
But strew with bliss his homeward way.

Faithful and firm and brave he bore,
The heat and burden of the day,
Though youthful vigor is no more
He does not on the way delay,
Eager, he presses toward the prize
Not earthly gain, or fame's renown.
He sees it glowing in the skys
A fadeless, an immortal crown.
We would not have him always stay,
But strew with bliss his homeward way.

With tender heart and tongue of fire,
He sought his fellowmen to save.
With wooing words and strong desire
He bade them on their Lord believe.
Now age its cares and burdens brings
And oft it makes him long for rest,
Yet still with trembling voice he sings,
"God's will and ways are always best."
We would not have him always stay,
But strew with bliss his homeward way.

At times, a gentle tear is shed
O'er comrades tried and true,
Though far beyond his vision fled
Their forms are still in view.
Upon the sea of glass they stand,
On golden harps they play
While others wave a welcome hand
He speeds him on his way,
We would not have him always stay,
But strew with bliss his homeward way.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Receipts from April 1, 1912, to June 30, 1912

THE General Assembly, at Bristol, directed the Executive Committee to discontinue the division of the funds, which are remitted to the office without specifications as to which department of our work they were intended, that was made last year. It was ordered "that all undesignated funds be distributed by the Committee when and as the needs of its several departments are ascertained." This will remove some of the embarrassment that heretofore has attended the consolidation of these causes. It will enable us to appropriate funds just as they are needed in the several departments. A large increase in receipts is greatly needed.

We want once more to give the Church our faithful assurance that we are using every effort within our power to conduct all the work committed to our hands on as economical a basis as is consistent with the highest efficiency.

The General Assembly requests that $129,000, or fourteen per cent., of the amount requested for her four Executive Committees, be forwarded to Mr. John Stites, Treasurer of the Executive Committee of Christian Education and Ministerial Relief, at Louisville, Ky.

Assembly Causes.

Of the $129,000 asked by the General Assembly for these causes, we have received during the first quarter—from April 1, to June 30, 1912—$19,399.90—an increase of $2,901.24 as compared with last year. This leaves a balance of $109,600.10 to be raised during the remaining nine months of the year.

The amounts received have been credited as follows: Unspecified Funds, $1,257.93; Education for the Ministry, $5,380.82; Ministerial Relief, $8,059.50; Home and School, $4,175.67; Schools and Colleges, $525.98. Making a total of $19,399.90. During the first quarter last year we received for these causes, $16,498.66. Increase, $2,901.24.

Special Funds.

Schools and Colleges Loan Fund.—There has been remitted to the office for the Loan Fund, $543.60. Received during the same period last year, $375.50. Increase, $168.10. Total amount of Loan Fund, $7,214.31.

Endowment Fund of Ministerial Relief.—No part of the regular collection is given to this Fund. Amount requested, $500,000 as soon as possible. Of this amount $315,107.41 had been received up to March 31, 1912. Received during first quarter of this year, $954.52. Received during same period last year, $976.64. Decrease, $22.12. Total amount of Endowment Fund, June 30, 1912, $316,061.93. Amount yet to be raised, at least $183,938.07.

JULY OFFERINGS

The following offerings were received during the month of July: Undesignated Fund, $2,012.08; Education for the Ministry, $745.75; Ministerial Relief, $2,719.88; Assembly's Home and School, $336.37; Schools and Colleges, $93.79. Total, $5,907.87. Total for July, 1911, $6,394.90. Decrease from last year, $487.03. Endowment Fund of Ministerial Relief, July, 1912, $238.85; July, 1911, $627.07. Decrease, $388.22. Schools and Colleges—Loan Fund, July, 1912, $78,43; July, 1911, $176.53. Decrease, $98.10.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [21].

IBANCHE. 1897.

*Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

Rev. W. M. Morrison.
Rev. and Mrs. Motte Martin.
Dr. and Mrs. L. J. Coppedge.
*Dr. Jos. C. Pritchard.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. G. T. McKee.
Rev. Robt. D. Bedinger.
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold.

E. BRAZIL MISSION. [15].

LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlottee Kemper.
Miss Ruth See.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
Rev. Joseph Orton.
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

Mrs. Kate B Cowan.

W. BRAZIL MISSION. [11].

ITU. 1909.

*Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1869.

Rev. and Mrs. Gaston Boyle.

BRAGANCA. 1907.

*Mrs. F. V. Rodrigues,
Fredericksburg, Va.
*Rev. and Mrs. J. R. Smith.

SAO PAULO.

Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11].

FORTALEZA. 1882.

*Mrs. R. P. Baird, Fredericksburg,
Virginia.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

Miss Eliza M. Reed.
*Miss Margaret Douglas.

CANHOTINHO.

Dr. G. W. Butler.
*Mrs. G. W. Butler.

NATAL.

Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [73].

TUNGHIANG. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
*Rev. G. W. Painter, Pulaski, Va.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. Geo. J. Ellison.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Willson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.

SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
*Miss Elizabeth Talbot.
*Mr. & Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss M. D. Roe.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.
Rev. C. H. Smith.

KIANGYIN. 1895.

*Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Rida Jourolman.
Mrs. Anna McG. Skyes.
Miss Ida M. Albaugh.
*Rev. and Mrs. M. L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.,
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

SOOCHOW. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. and Mrs. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.

NORTH KINAGSU MISSION. [57].

CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.

TAICHOW. 1908.

Rev. C. N. Caldwell.
*Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. A. McFayden.
*Rev. and Mrs. Thomas B. Grafton.
Rev. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Mary P. Thompson.
Miss Charlotte Thompson.

HWAIANFU. 1895.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.
Dr. and Mrs. Wm. Malcolm.

YENCHENG. 1909.

Rev and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
*Dr. R. M. Stephenson.

SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.

TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. Jas. B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
*Miss Esther H. Morton.
Miss Ellen Baskervill.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [16].

CARDENAS. 1899.

Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Miss M. E. Craig.
Miss Eloise Wardlaw.

CAIBARIEN. 1891.

Mrs. J. G. Hall.
Miss Edith M. Houston.
*Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

*Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

*Miss Janet H. Houston.
Rev. and Mrs. H. F. Beaty.
Miss Mary I. Alexander.

JAPAN MISSION. [37].

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Rev. and Mrs. H. C. Ostrom.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss M. J. Atkinson.
*Miss C. E. Stirling,
Santa Monica, Cal.

NAGOYA. 1867.

*Rev. and Mrs. W. C. Buchanan.
*Mrs. Louise R. Price.
*Miss Sala Evans.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898

*Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.

TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.
Miss Florence D. Patton.
Miss Annie V. Patton.
Miss Lillian W. Curd.

MISSIONARIES—*Continued.*

TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

KOREA MISSION. [59].

CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel .
Rev. and Mrs. L. O. McCutchen.
*Mrs. W. M. Junkin.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.

KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.
Rev. and Mrs. A. M. Earle.
Miss E. E. Kestler.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. S. K. Dodson.

KWANGJU. 1898.

*Rev. and Mrs. Eugene Bell.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
*Rev. and Mrs. J. F. Preston.
Salisbury, N. C.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Miss Meta L. Biggar.
Rev. and Mrs. R. T. Colt.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.

MOKPO. 1898.

*Rev. and Mrs. H. D. McCallie.
Chattanooga, Tenn.
*Miss Jean Forsythe.
*W. H. Forsythe.
Louisville, Ky.
Miss Julia Martin,
Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Dr. and Mrs. M. C. Harding,

MEXICO MISSION. [12].

LINARES. 1887.

Rev. and Mrs. H. L. Ross.
Mrs. A. T. Graybill.

MATAMOROS. 1874.

Miss Alice J. McClelland.

SAN BONITA, TEXAS.

Miss Annie E. Dysart.

BROWNSVILLE, TEX.

Rev. and Mrs. W. A. Ross.

MONTEMORELOS. 1884.

*Mr. and Mrs. R. C. Morrow.

C. VICTORIA. 1880.

*Rev. and Mrs. J. O. Shelby.
Miss E. V. Lee.

Missions, 10.
Occupied Stations, 49.
Missionaries, 314.

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*On furlough, or in U. S.
Dates opposite names of stations indicate year stations were opened
For postoffice address, etc., see below

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche and Luebo—"Luebo, Congo Belge, Africa, via Antwerp."

E. BRAZIL.—For Lavras—Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Eao Paulo, Brazil." For Braganca—"Braganca, Estado de Eao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via. Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Missio , Hsuchou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyt ian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, iangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien "Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan. For Kochi—"K chi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangja, Korea, Asia. For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia.

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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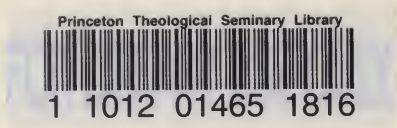

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